

Calvinist Contact

An independent Christian weekly

November 4, 1988/44th year of publication/No. 2139

Retired pastor compiles video histories

Marian Van Til

GRAND RAPIDS, Mich. — The lightning-quick changes in our society in the last decades are making many people look wistfully at the past, sociologists have noted. Many things are not as they were. Our parents' or grandparents' way of life, customs, occupations, and even their life attitudes and religious values, may soon be irretrievable. But not if Tyman Hofman can help it.

Much of that heritage is not only precious, but fascinating to both individual families and communities-at-large, believes Hofman, a retired Christian Reformed pastor who grew up in Alberta and now lives in Grand Rapids, Michigan.

So, Hofman is devoting his retirement to retrieving and compiling family histories on videotape — preserved for future generations.

Hofman conceived of his video history enterprise about two years ago. "The idea rose in the mind of somebody else," he admits, "but he couldn't see his way clear." Hofman could, however. He was concerned that a lot of family history — and indeed, important history within Reformed communities — was being lost with the passing of the older generation.

Prized possessions

After Hofman wrote *The Strength of Their Years* in 1983, a book which tells of the Dutch immigrant experience in Alberta, he began to be asked if he still had the tape-recorded interviews he had done for the book. "People would ask, 'Do you have the tape you made when you talked to my dad? He died recently and I'd like a copy ...' I began to think, 'If those wretched [quality] tapes were

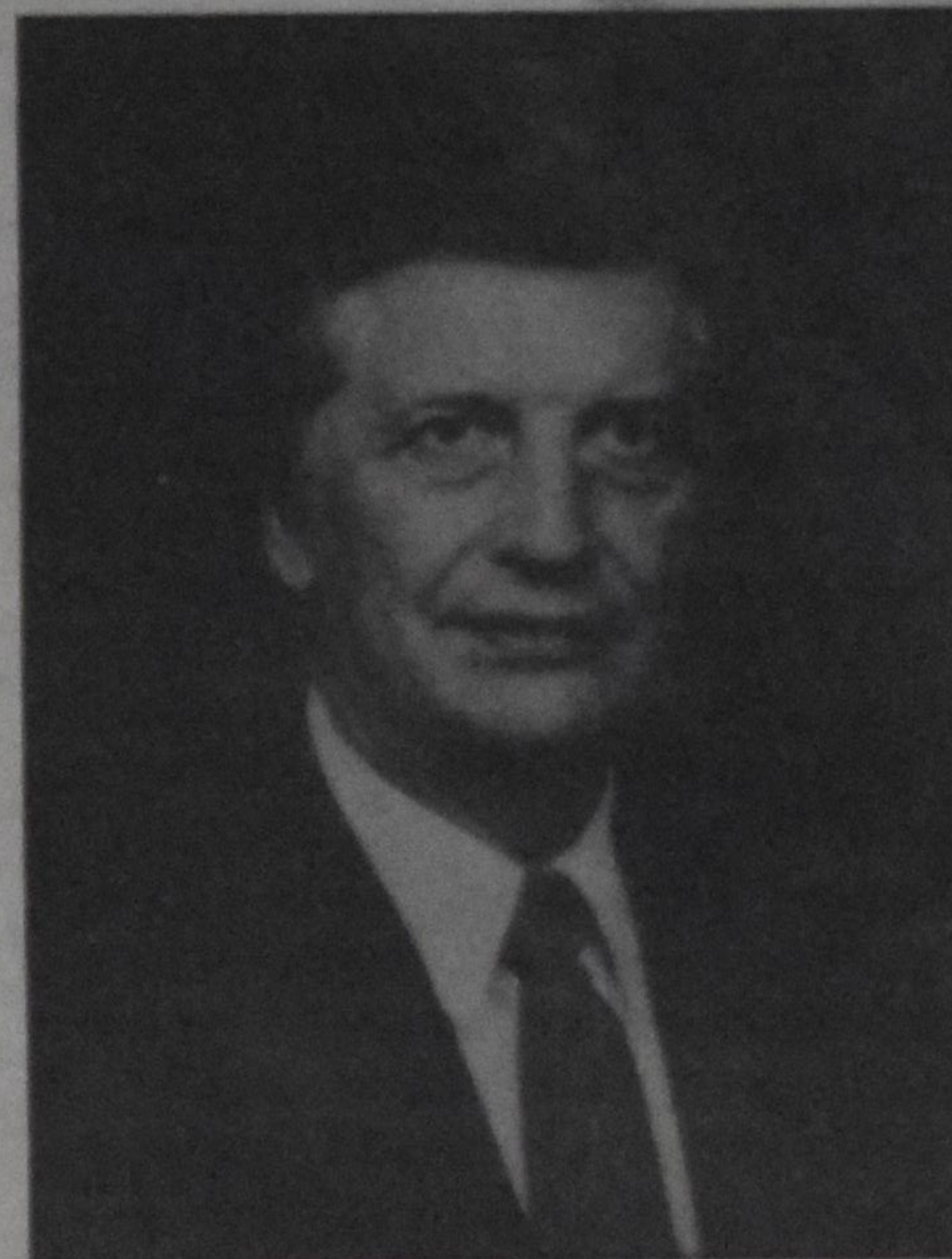


Photo: C.C. files
Rev. Ty Hofman: preserving family histories for future generations.

that important to them, surely a videotaped history would be much more so."

Hofman acted on his hunch in Alberta when he was there from January to May this year, serving a church part-time. He did about 15 video interviews of older generation Dutch immigrants, urging them to talk about their families, churches, jobs, and social experiences. His hunch was correct; the videos have become prized possessions.

Hofman is now setting about, in earnest, to videotape person/family histories. He and his wife Cobi unofficially call their operation "Hofman Family Videos." (Cobi is the camerawoman.) They've just replaced their 8 mm. camera with a state-of-the-art, super VHS, high resolution camera to ensure that their clients receive high quality work.

See TAPING -- p. 2.

Canada lost feisty proponent of Christian conservatism

Paul Marshall

TORONTO — When Canada's leading political philosopher, George Grant, died in late September, the nation lost an important Christian spokesperson for a conservative view of life that has now largely disappeared.

Grant was one-of-a-kind as a philosopher whose thinking was aimed at all citizens and who worked from a firmly principled position. He was a model of the sensitive Christian seeker after what is right who lives by those convictions.

Grant was born into one of the elite families in Ontario. His grandfather was principal of Queen's University and his father was principal of Upper Canada College. Grant said that he was born into the ruling class of this country. He grew up with a liberal view of life that was secular, individualistic and progress-oriented.

Not liberal but Christian

George Grant became a Christian in England, while he was a Rhodes Scholar at Oxford University. His conversion reshaped his life. All of his books since *Philosophy in the Mass Age* are either explicitly Christian or evidence the Christian faith underlying their entire

argument.

Grant's faith meant to him that the world is given to us by God, that the world and human beings are not the result of happenstance but reveal something of the mind of the God who made the world. Each of us needs to discover what we are fitted for in life, what we are made for, he believed. We shouldn't just decide in a vacuum what we want to do with our lives, but rather we need to find our place in the world, a place created for us.

This relates to Grant's very strong criticism of the modern technological mindset which, he believed, seems to think that people and machines can just reshape anything in this world into the form that people want.

Similarly, Grant was very much opposed to the way people think of "values" today: we just look around and choose what we will value, what we want, what we think is good; and then we try to achieve that. Grant shuddered at that kind of total subjectification of standards, at that extreme relativism. He believed that we need to ask what is good, what is just, what is truthful and how we can follow that.

(For a more complete story on George Grant, see p. 11)

Exciting growth in Christian higher education

Robert VanderVennen

TORONTO — Christian university-level schools in Canada supported by Dutch Calvinists are off to an amazing start this year, reflecting a striking growth in institutional maturity and growth in acceptance by evangelicals in Canada.

Full-time enrolment at the Institute for Christian Studies (ICS) in Toronto has increased by 40 per cent, reports Carol-Ann Veenkamp, admissions counsellor. This was swelled by a new high of 13 students studying for doctor's degrees, and by 12 studying for master's degrees. Total enrolment is 63, all of whom held at least a bachelor's degree before being accepted.

The King's College in Edmonton has seen its student body jump to 280 compared with 190 last year and 120

four years ago, says President Henk Van Andel. Redeemer College in Ancaster, Ont. has 355 on campus this year, says registrar Marian Ryks, an increase of about 15 per cent.

Eight Redeemer students are taking their first year of seminary education in

Ontario, the first time that has been possible. This is a special arrangement with Calvin Seminary, in Grand Rapids, Mich., to which they expect to transfer next year as second-year students. They are taking seven Redeemer courses this year and four courses from Calvin

Seminary, taught by Calvin professors Robert Recker and Carl Kromminga, each of whom commutes to Redeemer on alternate weeks.

Most students entering Redeemer this year are expecting to spend four years there and receive an honours degree, already approved by the Academic Council, for which the college expects to receive government approval before long.

Although the ICS has offered a doctoral program for several years in co-operation with the Free University of Amsterdam, this year a large number of new students have entered it. The

See NATIONAL -- p. 3.



Photo: Carol-Ann Veenkamp
ICS students get acquainted: (l-r) Nick Ansell (England), Jan Wesselijs (Manitoba), Dian David (South Africa).

Thinkbit

The only obstacle to spiritual growth is laziness.

From: *The Road Less Travelled* by M. Scott Peck

In this issue:

The apple is a fruit with a lot of history..... p. 10
Tribute to George Grant, who was Canada's leading political philosopher..... p. 11
Profile of the first minister to leave the United Church after the Victoria meeting..... p. 13

Taping their parent's recollection

... continued from page 1.

Hofman has developed a check-list of items which interviewees will likely want to talk about: their earliest memories and recollections about their parents, grandparents, siblings; their family life, upbringing, schooling; their church life, religious training and experience; if married, their courtship, marriage, birth of children, etc.; if male, their military service; their job or profession, community involvements, hobbies, special accomplishments; their most treasured memories; and their aspirations for the future.

As an interviewer, Hofman says his job is to "pull out the story, to get people talking and to keep them talking." Often, after initial nervousness or hesitation at being on camera, people relax. "Some you expect to be really good aren't, but others are unexpectedly good," notes Hofman. To encourage elderly people to tell their stories while they still can, Hofman jokes, "I tell them, 'You're not going to get any better looking and any sharper, so do it now!'" — and many have intriguing and important stories to tell.

Hofman is finding that many sons and daughters in their 30s and 40s seem eager to have their parents' recollections taped while those parents are still able to remember the way things were. They see the tapes as a family legacy. And Hofman sees them as bridges to the past. "I believe it's important to bridge the generation gap. Some of these tapes may end up in local libraries but they're first of all family things," he asserts.

Sometimes the videos do take on significance beyond one's family circle; they may contribute to local church and/or social history. For example, the Hofmans have taped the painful but valuable recollections of a Dutch immigrant who spent four years during World War II in a Japanese concentration camp.

One of their first ventures was to tape the bittersweet reminiscences of then 88-year-

old Harry Dykstra, a Christian Reformed missionary to China from 1922-1940. Dykstra was too weak to be up and around, but wanted to talk. Hofman ended up with four hours-worth of videotape outlining two decades of the CRC's mission to China from Dykstra's viewpoint.

More than family affairs

Another old-timer, 92-year-old E.R. Post, principal of Grand Rapids Christian High School for more than 30 years, told his story. E.R.'s son Jay, a doctor whose hobby-photography has won him numerous awards, was so pleased with the video that he ordered copies for each of his five children. Hofman is proud of that. Not just because his wife's video photography passed the test of a keen observer, but because the whole project was deemed of importance "by a guy whose opinion I respect," Hofman explains.

As an upshot of that, because of the senior Post's long involvement in the Grand Rapids Christian school movement, there has been interest in that video that goes beyond the Post family.

A vital ministry

The Hofman's are about to embark on a three-week videotaping stint to Iowa, Montana, and back to Alberta. They will go to Ontario (or anywhere else) "anytime after Christmas if we know there's interest in it," he promises. They usually set out to a particular area with both some firm commitments and knowledge of other interested parties.

"It takes about a half-day to do one tape," explains Hofman. "You film about four hours for the (at least) two hours of tape in the final version," he explains. The tape is edited "in consultation with the interviewee" and a master tape is produced. They can then provide "any number of copies for disposition by the family." The master copy remains the property of the Hofmans, but

lest that make clients nervous, it can be used or reproduced "only with consent of the family," he notes.

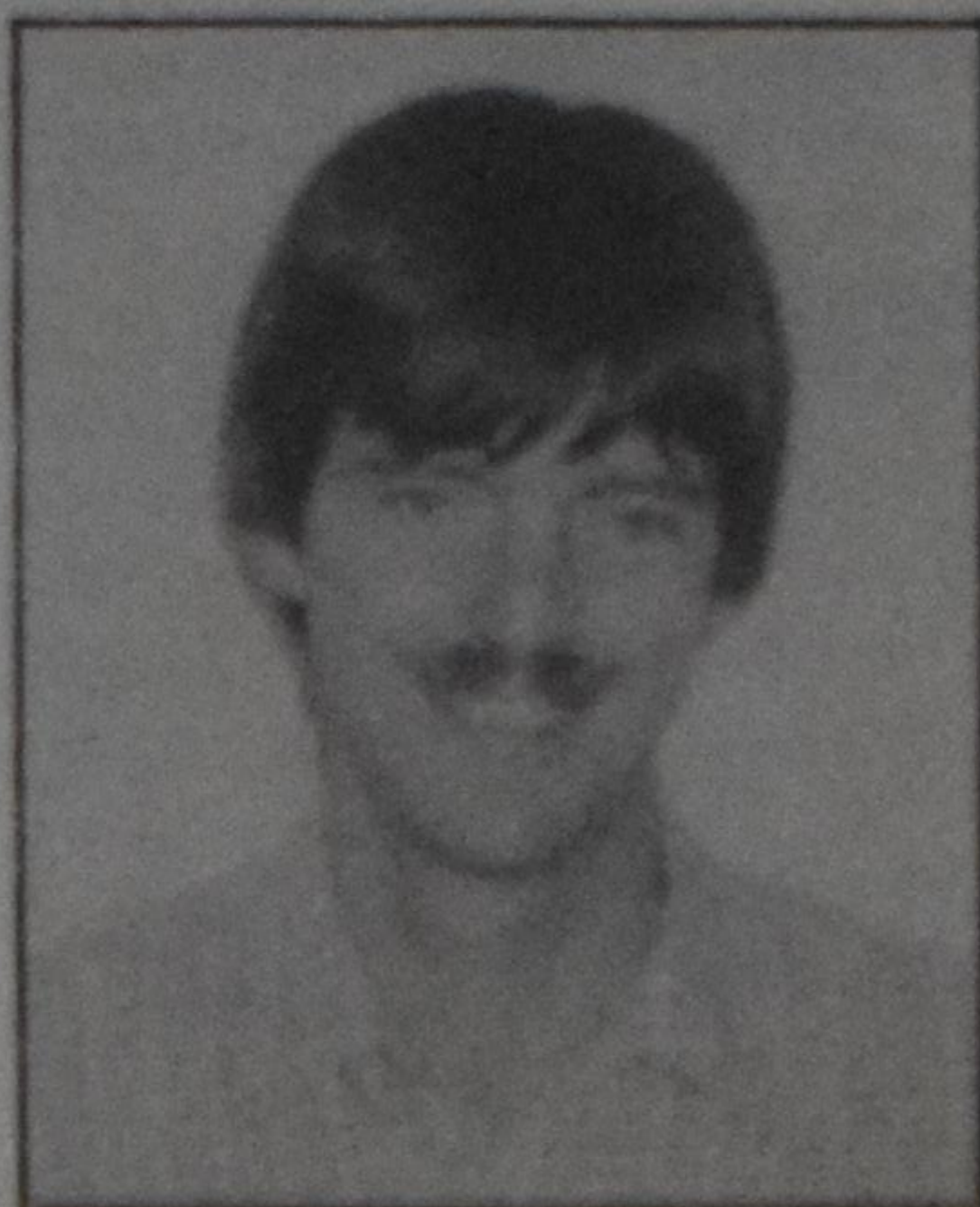
The 66-year-old Hofman

need not worry about having a boring retirement. "I consider it to be a vital ministry," he says, "almost as vital as the preaching I [still] do. It's such a

great opportunity for parents and grandparents to tell the stories of God's grace in their family's life, but is also a witness to future generations."

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Gus Polman.



AIDS and cancer: how the media shapes our view

Reflect upon the news media for a moment. Do you believe everything you read in the newspaper or see on "The National"? The vast information networks that engulf our globe produce mountains of news items, but who decides which will rate front page attention, back page placement or no mention whatsoever? How does news reporting affect the ways in which we perceive our planet, our society, the Christian community and ourselves? Does the news have an influence on our faith life? These are the types of issues that I plan to tackle when I take my monthly turn at this column. Each time I will focus on one specific news issue.

The news tumbles many events and issues into our lives every day; a high percentage of these acquaint us with human suffering. At least one of that terrible trio — natural disasters, brutal violence and economic deprivation — is sure to be reported on any given day. The impact of this bombardment of pain is dramatic enough to merit a dozen columns. This month I will limit the discussion to the media's treatment of incurable disease, specifically AIDS and cancer.

In the eyes of the media, AIDS is much more newsworthy than cancer. It merits this extra attention for several reasons:

- It is a much more recent phenomenon. When our decade began, its existence was unknown. The fact that a new disease can appear seemingly out of the blue is both terrifying and intriguing.
- Its affiliation with the homosexual community, sexual activity and drug abuse adds to its news "appeal." The mainstream may disapprove of subculture lifestyles, but nevertheless finds them fascinating.
- AIDS is more interesting than cancer because it is a communicable disease. It affects our society's sexual habits; there's almost a type of Russian roulette/gambling atmosphere associated with it.
- Warnings of impending epidemics add to the thrill quality of AIDS reporting. Regularly we hear short news items stating that the number of AIDS cases is increasing more rapidly than predicted. Even though the predictions are ominous, they somehow feed the same hunger for thrills as a stomach-churning roller-coaster ride.
- Most of the public doesn't expect AIDS to touch their lives in a personal way. By and large stories and statistics are "out there." Thus, hearing about AIDS is like seeing pain kept safely behind glass in a museum. We know it's there, but it doesn't touch us and we don't touch it.

Cancer refuses to be tucked away quite so neatly. Every life has somehow been personally touched by its awesome reality. Though great strides have been made in cancer treatment, the lack of a consistent cure after decades of research annoyingly reminds us of technology's limitations.

Hints that certain aspects of our lifestyle may contribute to cancer cases are equally disturbing. There is nothing whatsoever fascinating or intriguing about cancer. News stories in our post-Terry Fox era are limited to occasional descriptions of new experimental treatments, or updates concerning research into its possible causes.

As a people called to respond to these diseases with Christ's compassion, we need to place this imbalanced reporting in perspective.

First, we must acknowledge that the news media should play a very limited role in guiding our perception of incurable disease. A news article will always have a detached quality; it will always be somewhat like an item "under glass." News reports leave a vacuum to be filled by others.

Our homes, fellowship groups, churches, and volunteer organizations are all places where we may learn to suffer with those who suffer, pray for those afflicted, offer the cup of cold water in whatever form it is needed, and encourage each other to share Christ's love when our fear paralyzes us. These groups are called to such compassionate activity — the media is not.

Second, we must realize that the secular media's bottom line — in the midst of many other noble motives — is always profitability. Thus, items that have elements of intrigue, suspense and drama will generally win out over those more commonplace. Articles that may be too upsetting to too many people may be omitted. We cannot change this bottom line but we can supplement our awareness with the non-profit media. Recently, *Calvinist Contact* gave front page attention to the Canadian Cancer Society's efforts to help pastors. We can look for other such sources of information.

Finally, we can recognize that the media has partly assumed the responsibility of combating unfounded hysteria and prejudice on the AIDS issue. In bringing to our attention the rejection that some AIDS sufferers have experienced in their communities, they help us to see that AIDS patients are at times treated as lepers were in Christ's day. This comparison encourages us to respond today to those with AIDS as Christ responded to the lepers 2,000 years ago.

Syd Hielema is a teacher at Toronto District Christian High School.

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What's holding back some Christian Reformed voters?

CHP candidate wants to know

Bert Witvoet

HAMILTON-ANCASTER — Christian Heritage Party Candidate Ray Pennings is very pleased with the way his campaign is going in the Hamilton-Wentworth riding. His association has received good financial support, his campaign workers, led by bank manager Tom Zietsma, are enthusiastic, reactions from the general public are favourable.

"People are surprised when they read our policy booklet," he says. They discover that instead of having just a few policies on abortion and capital punishment, CHP has statements on such varied areas as banking, national debt, nuclear energy, recycling, health care and bilingualism. All in all, there are as many as 277 policies in the booklet he hands out.

But there's one thing that bothers Pennings and his campaign manager. They know that there are at least 4,000 people of Dutch descent in their riding, and, although they hope to strike a

sympathetic chord in the general populace, they expect a little extra support from their own ethnic community. Their canvassers are reporting some difficulty in that regard, however.

Pennings wants to know why several Christian Reformed people in his riding agree to become members of the CHP, even allow a CHP sign to be staked into their lawn, but hesitate when they are asked to vote CHP. The answer canvassers are given is that a vote for the CHP is a vote lost for the party these people hope will win in the next election.

Faithless argument

Pennings has a hard time accepting that kind of pragmatic reasoning. "We are a credible party," he says. "We are building for the future. Look at the NDP. They have never yet been able to form the government. Still, they have greatly influenced the course of Canadian politics."

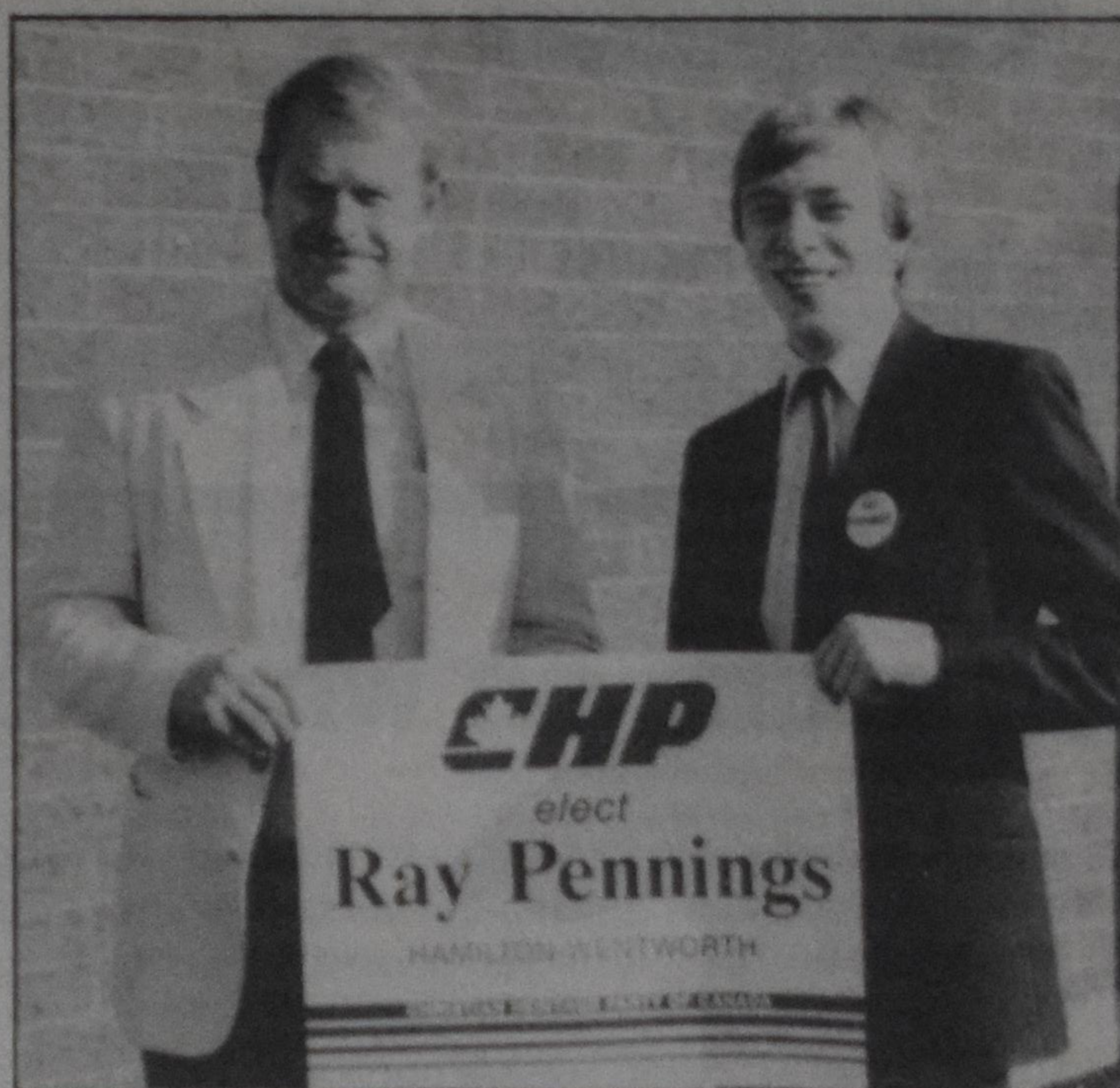
A good showing by the CHP, even if it doesn't take the riding, will send a strong

message to the main parties, he believes. Already, a candidate in his riding is suddenly talking family values, something he never did before. Could it be that a vigorous campaign by Pennings' troupes (by next week they expect to have knocked on every door in the riding) has already paid dividends?

Pennings believes that the ultimate argument should be the argument of faith. "God does not demand success; he demands obedience. And He blesses obedience with success." Those who think the CHP will never succeed are being guided by a faithless argument, he says.

To the hypothetical question of whether it's preferable to choose a competent humanist over an incompetent Christian, Pennings answers that when you vote for a competent or an incompetent candidate, you always vote for more — you vote for the party and the policies of that party.

By voting for the CHP, people are sending out a message that there is a new party out there that wants to



Ray Pennings (r) and campaign manager Tom Zietsma are well into an aggressive campaign that includes more signs than any other candidate so far.

apply biblical standards to the area of politics, says Pennings. Besides, he believes that the majority of the 64 candidates

running on the CHP ticket are competent people who understand the issues of federal politics.

National and church diversity

... continued from page 1, program has been streamlined and a larger number of students from all over North America have discovered that it seems to be the only PhD program in North America that offers philosophically-related studies at an advanced level from an evangelical Christian theological position. This degree at ICS is especially popular among people who wish to teach in Christian colleges in Canada and the United States. Last summer, the degree was awarded to Vaden House, who teaches philosophy at the King's College.

Students from a

considerable range of countries and churches are coming to these three schools. Jacques Fauquex has come to the ICS from Switzerland after meeting ICS professor Calvin Seerveld at the Reformed Seminary in Aix-en-Provence, France. Jack Keegstra has come to the ICS from the Netherlands, en route to a doctor's degree from the Free University. Ikechuku Kalu, who has come to Redeemer from Nigeria after two years of study in Austria, and a part-time Redeemer student whose home is in Cairo, illustrate the worldwide attraction of these schools.

Although 83 per cent of Redeemer's students are

members of the Christian Reformed Church (CRC), other Redeemer students are members of such diverse churches as United, Baptist, Salvation Army, Anglican, Roman Catholic, Pentecostal Assemblies, and Presbyterian. At the King's, 55 per cent of the students are CRC, as are a minority of students at ICS.

The picture of Reformed Christian university-level education in Canada has developed dramatically in just a few years. Says President Van Andel, "What the Christian community in Canada has accomplished in the past 10 to 15 years in higher education is astonishing, and clearly it is historically important."



Photo: Bert Witvoet

Henk and Vicky Van Andel on a recent visit to Ontario.

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Editorial

Reporting on what's out there without fear or favour

The letter in this issue criticizing us for our Sept. 16 report on Mahmoud Muhammad Issa Mohammad was not the only protest we received. Several people told me in person that they thought we had made a grave error in publishing a sympathetic report on this Palestinian terrorist. In fact, two of our columnists used it as one of their reasons for resigning from the list of columnists — William Rang and Leonard Schalkwyk. The report was seen by them as evidence of a shift to the "left" on our part.

Before I respond to this charge of shifting to the left, which in some circles is the same as descending into hell, let me first of all explain to the reader that I personally asked Robert VanderVennen to write the story and that I assume full responsibility for it. My feelings about the need to publish such stories are probably even stronger than VanderVennen's.

Getting it first-hand

Why did we want a story on Mohammad? There were several reasons. It occurred to us that the Canadian press was generally doing a poor job of presenting the facts on his case and on Palestinians in general. Reports of a strong Jewish lobby influencing public opinion, the Canadian government and the media regarding the case were circulating. Mohammad Mahmoud, perhaps because he distrusts the press, generally refuses interviews. A few weeks before we talked to him, only one other reporter had interviewed him, and he was a Palestinian writing for the *Globe and Mail*.

When VanderVennen, upon doing his investigation, was offered the opportunity to interview him, we thought he should accept. This opportunity came our way, we believe, because the Reformed people have gained a reputation among Canadian Palestinians of being willing to listen. This reputation is due in no small measure to the work of Wybe Bylsma of Cobourg, Ont. and to the Middle-East conference held earlier this year at the Durham Christian High School in Bowmanville, Ont.

We were guided especially by the journalistic creed which we at C.C. formulated some years ago. It reminds us that we are to be an "independent voice reporting without fear or favour."

So, we took on the assignment.

Mitigating circumstances

When one gets first-hand reports, one often removes a lot of misunderstandings that tend to circulate. We learned, for example, that, although Mohammad and a companion blew up a plane in Athens in 1968 in which one person was killed, the death of that person was an accident. The two Palestinians did not know there was still a person aboard the plane. They had warned everyone and had given everyone the opportunity to leave the plane. No one knows why one person had chosen to stay aboard. The two Palestinians had intended to blow up a piece of equipment only. That, we believe, should mitigate our anger and judgment about Mahmoud's act of terrorism.

Whether or not Mohammad lied when he entered Canada is a legal question. He was pardoned by Greece and returned to Lebanon in a prisoner exchange. Does a person who is pardoned have a criminal record? What was the nature of the pardon? Those are questions the immigration authorities will soon decide. Even if he did lie, does that mean that Canada should expel him? Did we expel the Shri Lankan refugees years ago who came from Europe but lied about it? Is there no room for mercy?

To keep things in the right perspective, we should perhaps place

Mohammad's act of terrorism, which is what it was, over against acts of terrorism by former Israeli Prime Minister Monachim Begin, for example. Begin was responsible for blowing up the King David Hotel in Jerusalem in 1946 that took 91 lives. He was also responsible for a massacre of 254 people in the Arab village Deir Yassin in 1948, before Israel was created. The present Prime Minister, Yitzhak Shamir, was responsible for the assassination in 1948 of Count Bernadotte, the United Nations envoy who had arrived in Palestine with a peace plan that might have given the Palestinians their own homeland, something for which they are still fighting today. He was also responsible for the assassination in Cairo of the British High Commissioner Lord Moyne in 1944.

Why is it that the Canadian press and Canadian citizens do not raise a voice of protest when former Israeli terrorists visit our land? Is it fair to work with double standards? Why do we not at least understand the frustration felt by Palestinians who have seen their land taken away, 25,000 of their homes bulldozed by the Israelis, over 2,200 of their people expelled and thousands killed?

Our report ended with the observation that Israelis don't like to forgive and forget. In fact, Israelis don't observe the Mosaic laws which tell them to take no more than an eye for an eye and a tooth for a tooth. God — through this law — did not *prescribe* revenge; rather, he restricted it to the size of the initial act. What we usually see the Israelis do is take many lives for every one Israeli life. Do we admire them for that?

Not a left/right issue

This is not to say that we approve of terrorist acts. But we believe that every person is entitled to a fair hearing in Canada. Nor can it be said that we are anti-Israeli. We often publish stories that tell the world about their suffering, and we deplore anti-Semitic attitudes and acts. We are pro-Israeli as well as pro-Palestinian.

It cannot be said either that we asked our readers for financial support for Mohammad. The request for financial aid was an ad placed by the organization helping him pay his court costs. Unfortunately, it was placed too close to the article, thereby perhaps giving the impression that C.C. was asking for support.

Finally, we do not at all think that reporting as we did on Mohammad is a question of left and right ideology. It's merely a question of fairness and honesty. We Christians must guard ourselves against taking sides and investing our loyalties in a partial way. In that respect, we should have nothing but praise for the Baptist church in Brantford that has gone out of its way to pray for Mohammad and support him.

We do well to understand historical and political background before we judge events and persons. What surprises us is that most people expect us to be a Christian newspaper, engaging in an alternative form of journalism. Yet, when we put this calling into practice, we are quickly judged as being unfaithful. I have a suspicion that, ironically, many Christians are unwittingly influenced by what the daily press is feeding them, and, armed with this misinformation, they judge us to be off the mark, in this case, to the left of bull's eye.

Of course we are not going to back off from the task of engaging in impartial journalism, even though well-meant but biased sentiments in our community will cause people to protest. There is too much of Calvin and Luther in us for that. We hope you had a good celebration of Reformation Day. Did you remember to pray for the reformation of the press?

BW

Letters

Become informed about incest

I have read the articles and letters regarding incest in *Calvinist Contact* (Sept. 9, 16, and 30). Someone pointed them out to me. I would like to thank you for printing them — it is definitely a start in breaking through the silence in Reformed circles. I would imagine that you have been flooded with letters.

I work in a psychiatric unit of a general hospital where virtually all our female adolescent admissions are victims of sexual abuse. An astonishing number of our women patients have histories of sexual abuse. Many of my female friends have histories of sexual abuse.

I was raised in a Christian Reformed home. I have memory of four years of being sexually abused by my father — the man I thought could do me no harm because he loved me and I trusted him.

Current Canadian statistics (The 1984 Report of the Committee on Sexual Offences Against Children and Youth: The Badgley Commission) indicate that one in two females and one in three males will experience unwanted sexual acts before the age of 18. The commission broadly defines sexual abuse to include everything from exposure to incest. Alarming? — yes. Overstated? — no. Ask your friends if they've ever experienced unwanted sexual activity as children or sexual activity they felt uncomfortable with as children and see what the response is.

Ability to trust suffers

My own history of sexual abuse is not nearly as severe as that of some others. However, their stories are not foreign to me. I think it is important that your readers understand that the severity of the abuse does play a factor in the

treatment needs of the victim. However, the consequences of sexual abuse by a trusted family member, regardless of the severity has far reaching effects for the victim. Such incredible betrayal is not easily overcome.

Much of my life has had to be devoted to healing the trauma. My eleven year marriage still suffers the consequences — sometimes more than others. Jeanette and Peter Schouls said it well: "He will have to be willing to share Susan's wounds and so will acquire some scars of his own. The misery spreads." My husband has suffered. I have to wonder if either one of us would have entered this intimate relationship of marriage if we had known the ongoing extremely painful journey of growth and healing that had to follow.

My ability to trust my heavenly Father has also been an ongoing struggle. The thought of obedience and submission to God — my Father — still fills me with fear and resistance. At long last I am finally ready to receive help from Christian counsellors who understand the impact of incest.

Knowledge, the best defence

It is comforting to know at long last that the Reformed community has finally had to take notice. I implore Reformed people to keep their hearts and minds open to the possibility of sexual abuse and not get caught up in the backlash of disbelief at this shocking truth. Become informed so you know what to do if you suspect abuse. If you are open to it — you will stumble upon it and God can use you to protect the children you promised to care for during their baptism. Know the children in your church. Educate the children in

your Christian schools about abuse. The best defence is knowledge.

No one in our church as I was growing up would ever have believed my father was capable of sexual abuse. Even today with our increased awareness, I don't think our family would have been suspect. We did not outwardly fit the high risk family profile as pointed out by Mary Vander Vennen in her article. If someone in my Christian school had talked about sexual abuse in a preventative program, I might have come forward.

Report the abuse

If you suspect a child you know is being abused — don't be afraid to ask him or her. She or he may say no for a number of reasons: however, you have opened the door for this child. Someone out there is willing to listen and believe when she is ready to defy the sacred family secret. If a child or adolescent discloses sexual abuse to you — the best

help you can provide is to believe what is being told to you. Report the abuse to the Children's Aid Society if the child is under 16 even if the child begs you not to tell.

Do not go on an investigative journey. Do not ask either parent. They will deny it and the child will suffer their fear of exposure. Proper professional investigative procedure will be blocked. The child will most likely deny the abuse to protect her family or due to fear.

If you suspect abuse and you can't ask the child or the child denies it, consult with the CAS. It is their responsibility along with the police to investigate. They will decide how to proceed.

As a church, I think we are responsible for providing loving support to the family including the offender. This does not mean protecting the offender from legal ramifications of his actions. He must be held responsible and accountable.

An informed CRC member

Sexual abusers must be exposed

I would like to thank the editor for his courage in dealing with the ugly issue of incest in Reformed families. Incest stories may seem incomprehensible and unbelievable, as they are in total contrast to the teachings of Christ (See Mark 9:42). Yet, I have no difficulty accepting them as truth.

While I was at Pinerest Christian Mental Hospital in Grand Rapids, Mich., several years ago, two of my co-patients in our small ward, both married with children, were unable to function as wives, mothers and women because of the sexual abuse they suffered in their childhood from their strict, church-going, Reformed and Christian Reformed fathers. Since that time, I have met a few more of these deeply

scarred and hurting women. But I have also witnessed the healing power of Christ in their lives.

My whole heart goes out to them. The evil and repugnant acts of their abusers have to be exposed for their own sake, that of their relatives and for the sake of the church. At the same time, we have to pray for these sick and sinful people, that they may come to true repentance and confession, undergo intensive counselling with Christian counsellors, and experience the forgiveness and love of our Lord and the Christian community and the renewing power of the Holy Spirit in their lives.

Ineke Parlevliet,
Niagara Falls, Ont.

Neglect to address evidence has opposite result

During the past few years a number of persons have presented arguments on these pages and in other Reformed publications that the creation day was 24 hours long and that the earth is therefore "young." These arguments are, by their nature, convincing me that the earth is in fact probably very old indeed. The reason for this unintended result is that many important topics are not being addressed. These topics may be summarized as follows.

It is usually argued that scripture should be taken literally: if the word "day" is used, who are we to tamper with its meaning? But any argument for a literal reading must deal with the lyrical if not poetic aspect of the first part of Genesis, its occasional anthropomorphic character, its emphasis on the Creator rather than on the details of the process of creation (compare Gen. 1, 2:4-7, Job 38:6,7), and the symbolic meaning often given to numbers in scripture.

Furthermore, if one looks at the literature on this subject, one quickly finds studies (e.g. D.A. Young, *Creation and the Flood*; D. Wonderly, *God's Time Records in Ancient Sediments*) of the use made elsewhere in Scripture of such words as "day" and "create," that suggest a literal interpretation of "day" is erroneous.

Secondly, the intent of the book of Genesis is not usually considered. When we study, e.g., the letters to the Corinthians, we, as a matter of course,

ask who the Corinthians were, and why Paul addressed them as he did. The answers to such questions affect our reading of these letters.

For the same reason, we must ask what sort of people the Israelites of 3000 years ago were and determine the essential message that Genesis was intended to convey to them. We may not like such concepts as "Packaging" that some of us are using to address these questions, but the question themselves remain to be addressed. Others have warned that we 20th-century people should not read Gen. 1 as a science text.

Rejection not convincing

Thirdly, our proponents of a young earth do not properly deal with scientific evidence for an old earth. A great amount of geological evidence, cited by, e.g., Young and Wonderly, indicates the earth is old indeed. Thick layers of sediments have built up at apparently slow rates, and rivers have eroded deep valleys out of very hard rock. This has little to do with evolution; some geological processes simply took a very long time!

If and when such evidence is mentioned, it is rejected with such arguments that the flood was responsible, or that the earth was created with the appearance of old age. But again, if one takes the time to do a little reading, one quickly finds such arguments have been advanced before and have been criticized. Such criticisms

should be addressed; it makes little sense to simply repeat the arguments.

Since the above topics have not been carefully considered by those of us who argue that the earth is young, I, for one, must conclude that the earth is probably old.

Basic to the above is the view that since we were not present when the foundations of the earth were laid (Job 38:4), our origins will remain a (delightful?) mystery, that we may begin to solve, God willing, by careful studies of scripture and nature. Some readers will no doubt believe that we need only accept the answers provided by scripture. Perhaps the above may help such readers accept those who believe scripture provides no easy answers.

Age and evolution separate questions

Some concerned people will believe that my position will ultimately lead to a denial of the divinity of Christ and to acceptance of the theory of evolution.

It is true that through Adam and the fall a relationship exists between Genesis 1 and the person of our Saviour. But it is far from direct, and one makes a great leap in logic in asserting that a young earth implies a denial of the divinity of Christ. In fact, many Christians believe in both an old earth and a divine Saviour. There is no need to be deeply suspicious of such Christians.

We should take care to distinguish

between theories of the age of the earth and of evolution. Many Christians in the past have regarded the earth as old but have not accepted the theory of evolution (c.f. Wonderly). Russell Maatman has suggested (*Pro Rege*, 1986) that the discussions of our origins would be defused if we were to distinguish between these two theories.

J.G. Cook
Gloucester, Ont.

No support for terrorists

I was shocked to read the article about Mahmoud Muhammad Issa Mohammad in the Sept. 16 issue of *Calvinist Contact*. The article tries to convey a message of sympathy for this man.

This man is a terrorist released only to meet the demands of a Palestinian group holding an airliner and its passengers hostage in another terrorist act. He lied on his immigration application papers.

Do we want this kind of man in Canada? Is *Calvinist Contact* supporting this type of criminal by placing even a notice for contributions to the C.A.F. legal Defence Fund?

I hope you will use better judgment in the selection of articles for publication in the future.

H. Meyer,
Wyeval, Ont.

Church

Marian Van Til, page editor

Clergy in Minnesota must report suspected child abuse

ST. PAUL, Minnesota (EP) — Mandatory reporting of suspected child abuse is now required of Minnesota clergy. An amendment to an existing law that previously required certain individuals to report such cases went into effect August 1.

Minnesota is among the first states in the U.S. to include clergy among mandatory reporters, according to Emily Shapiro, who drafted the bill. However, the law protects information that has been learned in a Catholic confessional or under confessional-like circumstances such as spiritual counselling.

"If the information was

obtained in a private communication, it is not subject to mandated reporting," Shapiro said. "We specifically did not want those private communications to be subject to mandated reporting. But if a member of the clergy discovers [child abuse] by another means — then it must be reported." She explained that the definition of "private communication" is left up to each church.

According to the existing law, those who were previously required to report suspected child abuse included any member of the medical profession, professionals in social service including

psychology or psychiatry, child care and education, and any law enforcement personnel. But clergy have now officially been added to that list.

"Failing to report [a suspected case of child abuse] is a crime," said Norman Coleman of the State Attorney General's office at an informational seminar on the clergy's role in child abuse. Coleman, who has acted as co-ordinator on the Attorney General's task force on child abuse warned, "Failure to comply with the law is a misdemeanor."

"We are seeing more children with more damage ... than I had dreamed possible," said Sandra Hewitt who also spoke at the seminar. Hewitt is

a psychiatrist and co-director of a recently created centre in St. Paul which specialized in treating child abuse.

The major forms of abuse are physical, sexual, emotional, and neglect. Sexual abuse in particular "has come out of the closet in the last 10 years," said Hewitt. "We used to think of it as something that didn't happen."

According to the law, any kind of abuse that has occurred in the previous three years must be reported. A written report must be made within three business days. It is required that the one who makes the report disclose the identity of the child, the name of the person believed responsible for

the abuse (if known), the nature and extent of the abuse, and the name and address of the reporter. The identity of the one who makes the report is protected information, however, and is not available to the alleged abuser. The alleged abuser is only allowed to learn who the reporter is after the investigation ends if the reporter consents, or if a court finds that the report was false and there is evidence it was made in bad faith.

"You have an obligation to act [if child abuse is suspected]," concluded Coleman. "Kids ... they do need help."

Americans earn more, give less, says study

CHAMPAIGN, Ill. (EP) — During the past 20 years Christians in the U.S. have earned more money after taxes when adjusting for inflation, but a smaller percentage of that increased income has been given to their churches. That's the disturbing finding of a new study by Empty Tomb Inc., an independent religion research group based in Champaign, Illinois, and funded by the Lilly Endowment.

The study looked at 37 Protestant denominations and the Catholic Church in the U.S. In 1968 Protestants were giving an average of 3.05 per cent of their income to the church; by 1985 that had dropped to 2.79 per cent. In 1968 Roman

Catholics gave 3.4 per cent of their income to the church; by 1984 giving had dropped to 1.5 per cent.

Why the decline? Church leaders and other experts point to the materialism of society, the church's failure to raise money creatively, and decreased loyalty to the church as an institution.

"The church is not as effective in communicating a way for changing the world in Jesus' name as Madison Avenue is in spending the money on ourselves," explains Sylvia Ronsvalle, who co-authored the study.

The study found that the average U.S. income in 1985 was 31 per cent higher than in

1968, but giving to churches was down by 8.5 per cent. On average, this means that Christians were earning \$2,511 inflation-adjusted dollars more in 1985, and giving only \$49 of it to churches. "People are objectively richer, but the wealth is not expanding the ministry of the church," notes Ronsvalle.

Ronsvalle noted that by 1985 about \$1.3 billion was sent overseas by church members, compared with \$8-billion spent on pets and \$3.5-billion spent on cut flowers.

"I think materialism is a major force in this country, but the church is a social institution with a moral vision that can give people some perspective,"

she concluded. "It has to take an active role in helping people understand this major force of

materialism which is having such an impact on them."

Operation Mobilization to purchase Logos II

PEACHTREE CITY, Georgia (EP) — Operation Mobilization (O.M.) is nearing the end of negotiations to purchase an ocean liner to replace the *Logos*, which sank off the coast of South America eight months ago.

The M.V. *Argo*, built in Spain in 1986, "appears to be excellent," wrote Dale Rhoton in a news release. O.M. will use the ship to sail to world ports, carrying a library filled with Christian literature to distribute at various stops, and Christian workers who will minister to the needy in the area during their stay.

The ship, which has been used as a passenger-car ferry between Spain and Morocco, has large storage areas, fuel

and water tanks large enough for extended voyages, and deck seating for 400 or more. A dining room and library can be built onto the ship and "we believe the existing cabins can be modified to accommodate from 175 to 200 full-time staff, crew, and volunteers," wrote Rhoton. A marine survey must be completed before negotiations for the ship's purchase are finalized.

The ship will continue the ministry of the *Logos* which was interrupted January 4, 1988, when it was grounded in the Beagle Channel off the southern-most tip of South America. Although the ship was lost with all its cargo, the crew and staff were unharmed except for minor injuries.

African leader promises to not suspend freedom of religion

NAIROBI, Kenya (EP) — Kenyan President Daniel arap Moi promised not to curtail religious freedoms in his nation, but warned in an Oct. 5 statement that the government "will not tolerate subversion under the guise of religions."

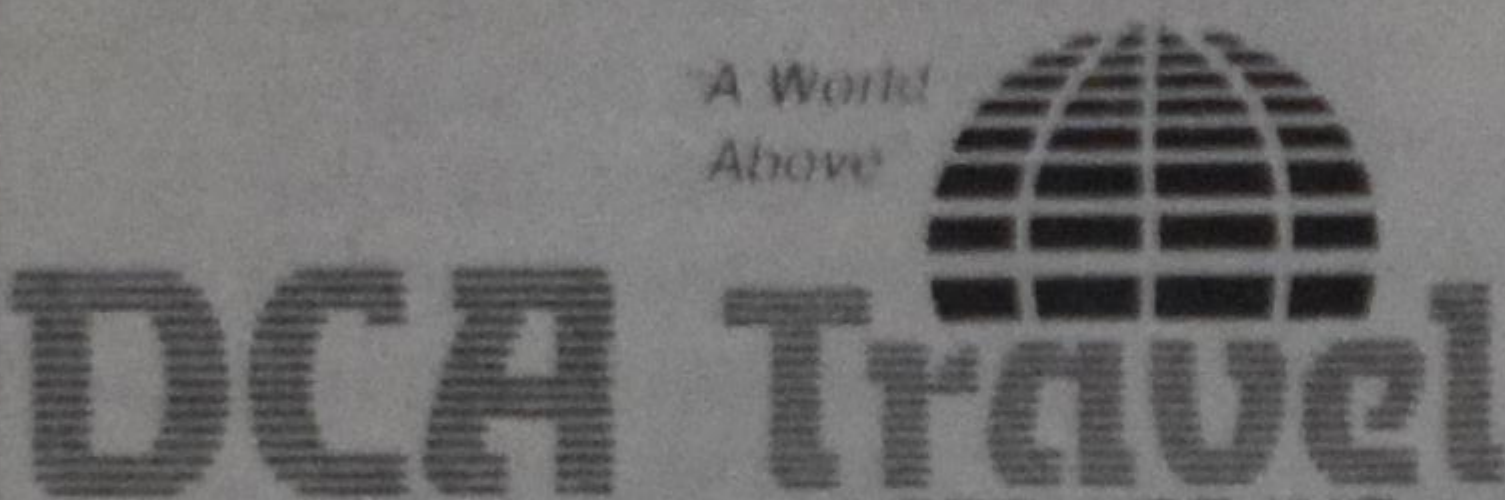
Moi made the statement after a dispute arose between the leader of the sole governing party and an Anglican bishop who criticized last month's elections for the Kenya African National Union as fraudulent, a charge also made by a senior member of the government.

Moses Mudavadi, the party's secretary general, threatened that Anglican

Bishop David Gitari could be stripped of his freedom of worship for making the criticism, and added that the constitutional guarantee of freedom of religion could be suspended.

Moi ordered that officials of the governing party and clergymen end the dispute, then left for a trip to China. His Vice President, Josephat Karanja, told Parliament, "We must remind everyone that all freedoms are attached to corresponding responsibilities."

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Two additional denominations join National Association of Evangelicals

WHEATON, Ill. (EP) — The Christian Reformed Church in North America (CRCNA) and the General Association of General Baptists (GAGB) were

accepted as members of the National Association of Evangelicals (NAE) at the NAE's Board of Administration meeting held

Oct. 4-5. The addition swells NAE's constituency by 400,000 and brings the number of denominations in the association to 46.

The CRCNA has 920 churches and a membership of 310,000. It maintains denominational offices in Grand Rapids, Michigan. The GAGB has approximately 800 churches with a total membership exceeding 80,000, and is headquartered in Poplar Bluff, Missouri.

NAE President John White said he was thrilled that the denominations had chosen to join NAE. "NAE will be enriched by the CRC's heritage, theological tradition, and careful development of a workable Christian world and life view," he said. "And the GAGB's stand for the truth and purity of the gospel will enhance the integrity of NAE. The Baptist heritage is a rich and vital part of our family of churches."

NAE is a voluntary association of individuals, denominations, churches, schools and organization, and represents more than 50,000 local churches.

Woman, black, becomes head of American churches

MOORESVILLE, N. Carolina (Christian Observer) — The Cumberland Presbyterian Church has elected a woman moderator for the first time. Beverly St. Johns was elected to head this small denomination, which has

ordained women since 1929.

The Reformed Church in America has elected its first black President, Wilbur Washington, pastor of an old RCA church in New York City.

Ministries unite to produce China study Bible

HONG KONG (NNI) — Four evangelical Christian missions have announced plans to co-operate in a plan to produce and deliver 20,000 single-volume study Bibles specifically for leaders of China's twenty million plus house church members in an

effort to deepen their understanding of basic biblical principles. The delivery, part of a joint effort by the Chinese Church Research Center, New Life Literature, World Home Bible League, and Open Doors with Brother Andrew, is scheduled for the end of 1989.

Christmas at Sea

Hans Uittenbosch

A young Indonesian gentleman welcomed me on board his vessel last September, thrilled and excited because a year ago November he had become the recipient of *your* Christmas parcel.

Never in his life had he experienced this sort of concern from a total stranger which came to him in the middle of one of the fiercest storms he had ever seen.

In fact, his small ship was so battered about that its entire load of wood, stowed on deck, broke loose and went overboard.

For a moment all aboard thought they would be swept along with the wood, but the Lord provided mercifully, and they all were saved.

Their Christmas celebration took on new form and the well-prepared gift from you became the channel through which the desire to take note of God's Word (accompanying the parcel) started to flow.

SO WILL YOU PREPARE A PARCEL AGAIN THIS YEAR?

What should a Christmas gift parcel contain?

In order to be sure that every parcel is of about the same value, and to facilitate shipping, it would be good to use, e.g., an empty children's shoe box.

A. It is suggested that each box contain at least *one* item of some value, for example: — a pair of socks, a scarf, a pair of gloves, a toque, a tie, a bath towel, or some after-shave lotion, etc.

B. It is further suggested that each box contain *as well*: — a set of airmail envelopes (with or without writing pad) and, — a package of candy, chocolates or nuts.

C. Finally, *do* enclose a card. Put your name and address on the card, as well as a few words on what Christmas means to you. You may get a reply if the recipient is able to communicate in English. Be sure you write clearly and legibly. Often, people would like to respond but are unable to, because there is no address or it is not legible.

Please note carefully:

1. Wrap each parcel attractively and firmly.
2. Do *not* attach anything on the outside (put card *in* the parcel)
3. When you mail a number of parcels in a big box, please mark on the outside *how many parcels* are enclosed.
4. Your parcels should reach us *by December 1* at the latest.

Mailing instructions:

1. *By mail*: (the costliest way) send parcel(s) to: The Rev. Hans Uittenbosch, the Seafarers Centre, 201 Commune Street West, Montreal, Quebec H2Y 2C9.
2. *By Voyageur Bus to Montreal Downtown Bus station*. Ship to same address as above and mark clearly our telephone number: 844-1476. They will phone us and we will pick up.
3. *By Truck*: ask the driver to drop the parcels off *Westbound* at the Petro Canada Station on Highway 40 (Exit 55), on the service road right at the intersection of Trans-Canada Highway and Blvd. Des Sources.
4. Readers on the West coast may send their parcels to Rev. Jeff Dresselhuis at the Ministry to Seafarers, 7449 Kerr St., Vancouver, BC V5S 3E3.

This West coast ministry is sponsored by the Christian Reformed Churches of British Columbia.

The Music Man

For my father, Rev. Evert Gritter, in commemoration of 25 years of faithful service; and for all "music men" who struggle with the burden of ministry. May you sing forever.

Songs in the daytime
Songs in the night
Songs of devotion
Songs of delight
Melodies ringing
In your heart singing
Jesus give me a song.

He was the music man, he was
Not because he could sing the best
Though he did sing
Words of hope and faith and love week-in week-out
He was a man of songs, he was
Not because he could direct the London Symphony Orchestra
Though he did direct
Wanting only that all the members would play their
instruments with harmonious conviction
He was a man of music, he was
For twenty-five years he sang his songs
And he still does.

I love to tell the story
Of unseen things above
Of Jesus and his glory
Of Jesus and his love
I love to tell the story
Because I know 'tis true
It satisfies my longings
As nothing else could do.

But sometimes all the music seemed to lose its rhythm
And the notes he played seemed out of tune
He'd play Beethoven when they wanted to hear Mozart
He'd sing off-key at times this man of songs
But then he'd find the tune
His heart on fire
And once again inspired, the music flowed from his soul
And the basses in the choral section he directed finally quit
singing flat
And he'd turn and thank his inspiration

Great is Thy faithfulness
O God my Father
There is no shadow of turning with Thee
Thou changest not
Thy compassions they fail not
As Thou hast been
Thou forever wilt be.

But he didn't always sing alone
A second voice
A perfect duet
Gave his songs their fullness and strength
And sometimes when the music man couldn't quite find the
right chord
This second voice
With perfect pitch
Would sound the note
And help carry the tune.

O Master, let me walk with Thee
In lowly paths of service free
Tell me Thy secrets, help me to bear
The strain of toil
The fret of care.

And now the music man
His songs complete
Moves on again
To another town, another stage
To sing anew the notes he knows
Because he can't stop making music
It's what he does, I guess
I mean, he's been singing for twenty-five years
And yet
The song remains the same.

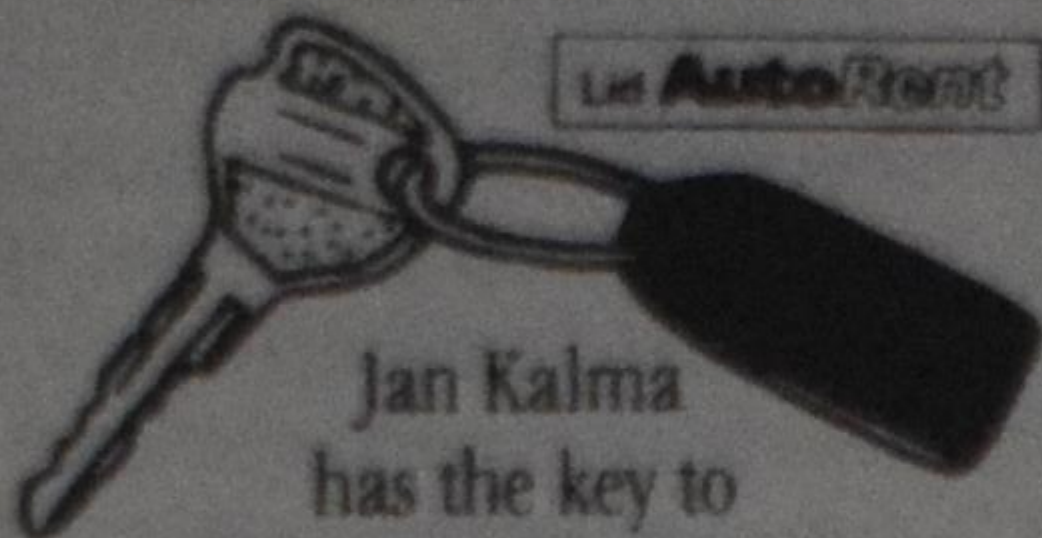
Come, Thou fount of every blessing
Tune my heart to sing thy grace
Streams of mercy never ceasing
Call for songs of loudest praise

Bruce Gritter

Education

Robert VanderVennen, Page Editor

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School rally in nation's capital inspiring

Margaret VanDyk

Supporters of seven Ottawa-area Christian schools gathered in the auditorium of Woodvale Pentecostal Church on Friday evening, October 14, for the 16th in a series of rallies sponsored by the Canadian Christian Education Foundation.

About 300 students of the six elementary Christian schools of Athens, Brockville, Metcalfe, Ottawa, Renfrew, and Williamsburg, and of Redeemer Christian High

School in Ottawa filled the stage to capacity when they formed a massed choir to praise God. Their singing was a highlight of the evening, as well as of the rallies held across Canada.

The evening's speaker, the Rev. John Hellinga, told the audience "You are in a pivotal situation in the nation's capital area, where so much political and public policy is formed."

Hellinga impressed on the audience how thankful and hopeful they could be that in

this age, dominated by the spirits of secularism, atheism, and emptiness, children in Christian schools can be equipped for service and can be given the tools with which to do battle for the Lord, whose final victory is assured. Supported by the Christian home and the Christian pulpit, the Christian teacher can creatively guide the students through the workshop of God's creation, restored by Christ, to proclaim that all areas of life have meaning, he said.

An offering was taken to aid the purpose of the CCEF - funding of curriculum development and publishing for Christian schools.

It was an evening of praise, encouragement, and of renewing acquaintances among parents, friends, and students of the Christian schools in the 100-kilometre radius of Ottawa.

Margaret VanDyk is a homemaker and part-time music teacher who lives in Russell, Ont.

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Bestman receives Ph.D.

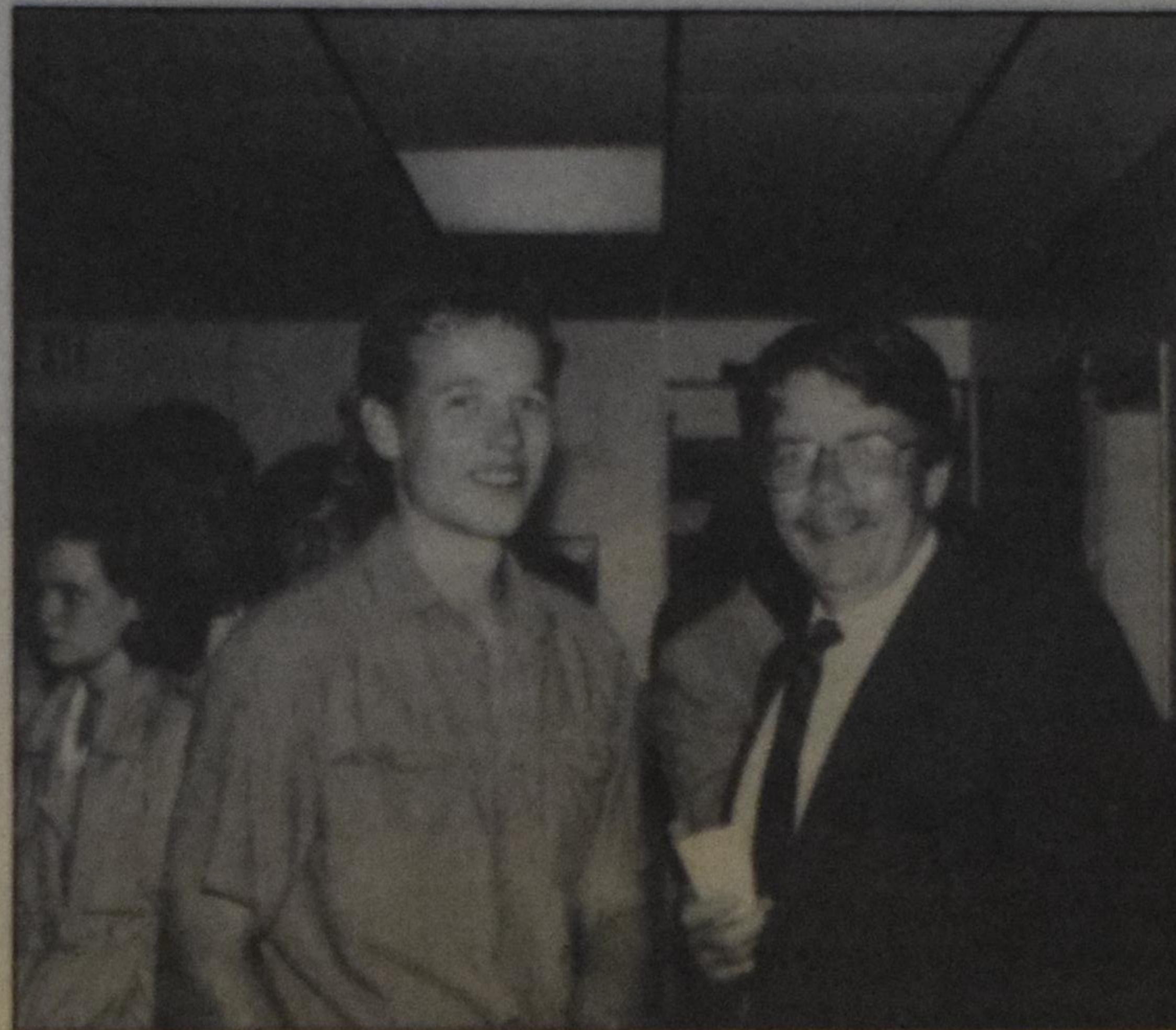


Photo: The King's College
Dr. Hank Bestman with student Andrew Zuidhof

C.C. staff

EDMONTON — Hank Bestman, assistant professor of biology at The King's College, received a doctor's degree in August in the field of plant science. His research supervisor was Dr. William H. Vandeborn, professor of plant science at the University of Alberta, and a member of the senate at the King's College.

Bestman's research was on the physiological and chemical effects of the herbicide chlorsulfuron (known commercially as GLEAN) when applied to the plant *Thlaspi arvense* L., better known as stinkweed.

InterVarsity sets up multi-ethnic ministry

Robert VanderVennen

TORONTO — InterVarsity Christian Fellowship has appointed Dr. Samuel J. Barkat, dean at King's College, New York, as full-time director of multi-ethnic ministries and vice-president of IVCF.

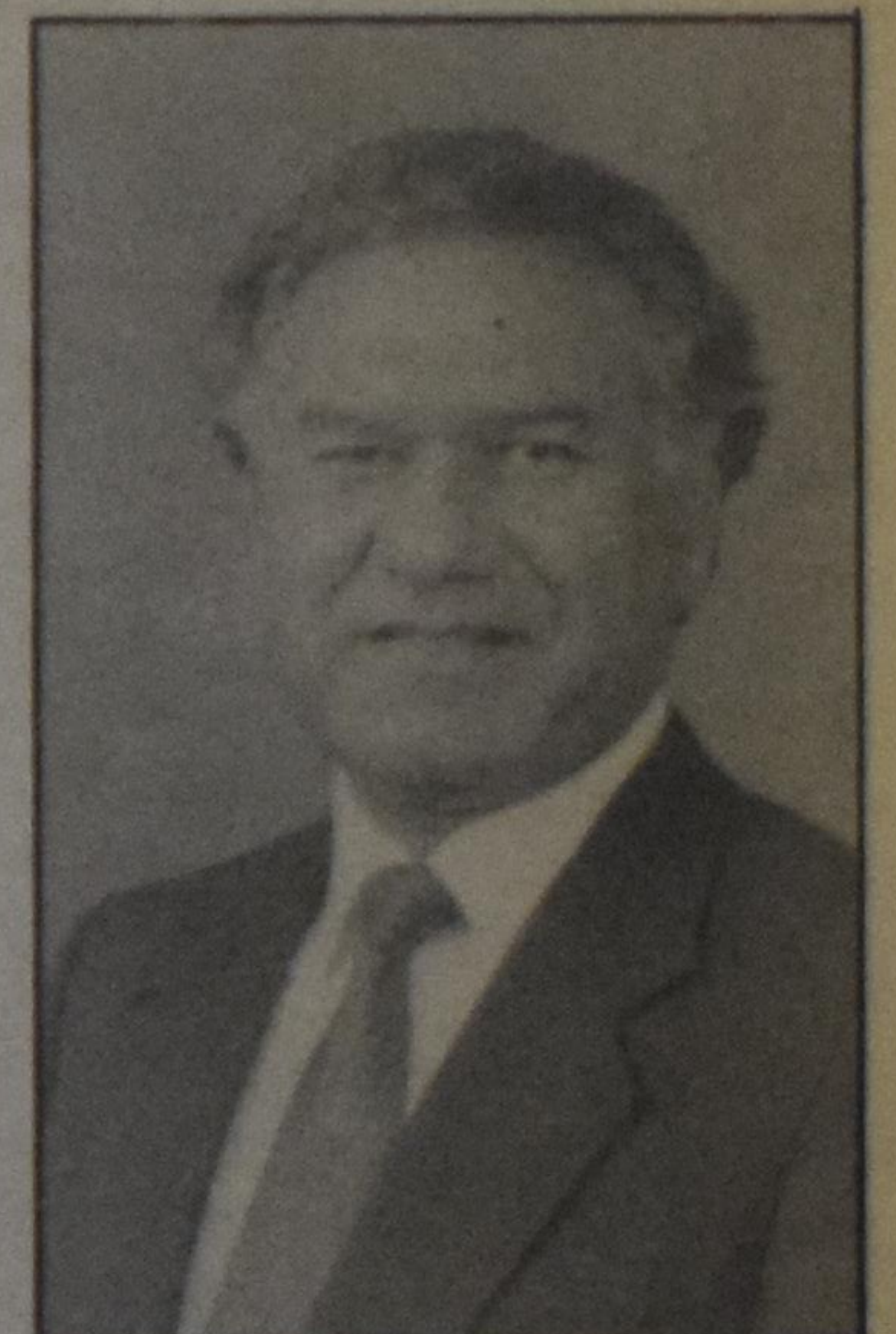
The appointment of Barkat shows InterVarsity's increased "commitment to becoming broadly multi-ethnic in our ministry on college and university campuses," says IVCF president Steve Hayner,

in announcing the appointment.

Barkat himself is a native of Pakistan who holds a doctorate in psychology from the University of Tennessee. He has been a leader for many years among Christian colleges in the United States.

Barkat has already appointed a director of black campus ministries and will soon appoint people to work with both Hispanic and Asian students. Although Barkat will not be working directly in Canada, Canadian IVCF director James Berney welcomes his appointment and hopes he will be available for consultation. Berney says that IVCF Canada's International Student Ministries Program is one of its most successful and appreciated programs. IVCF in Canada has been especially active among Asian students. It works closely with Chinese Christian Fellowship, which

operates across Canada from origins in IVCF work in Hong Kong, and it has set up a Korean IVCF group at the University of Toronto.



Dr. Samuel Barkat to direct InterVarsity multi-ethnic ministries.

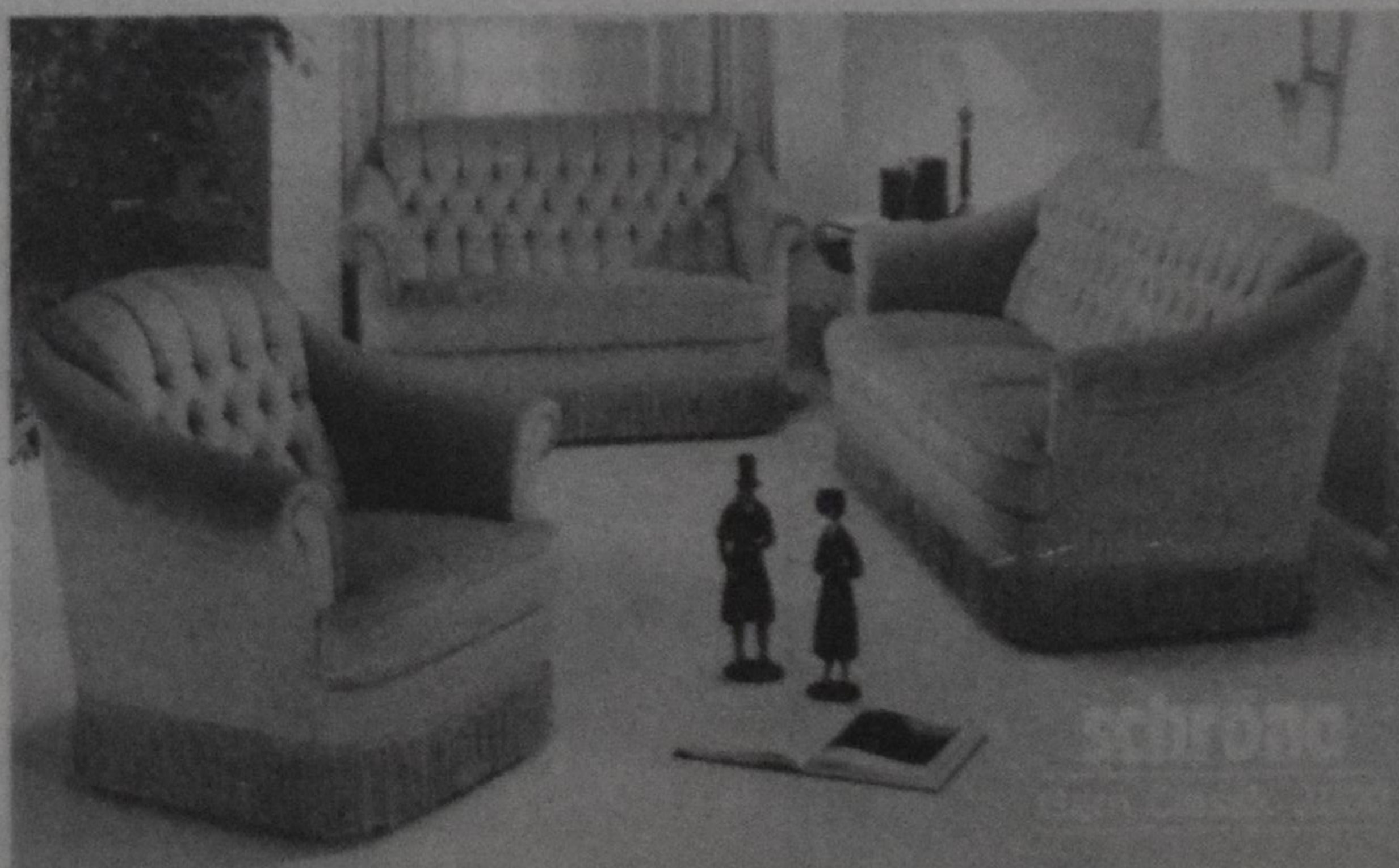
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George Grant: radical Christian conservative

Paul Marshall

In a front-page report in this issue, Paul Marshall refers to George Grant as "Canada's leading political philosopher." After Grant died in late September, the Canadian media by and large ignored his passing. Calvinist Contact wanted to pay tribute to this Christian philosopher by asking Paul Marshall to reflect on the importance of Grant's ideas.

George Grant was tremendously opposed to liberalism in Canada. He gave this definition of liberalism: the view that the essence of being human is to be free, that what chiefly concerns us in life is to realize and protect our freedom. He felt that this view was dominant in the United States and was taking over Canada. This liberalism is a disease carried also by conservatives, he said, but in Canada its political expression is given by the Liberal party.

What Grant loved about Canada was that it still had some memories, some roots in a way of looking at the world that was pre-liberal. In that sense he was a conservative. He felt that there were things that were permanent that we should respect and adhere to. His struggle for Canada was the struggle to maintain that sort of society. That is why he fought the Liberal Party and why he strongly defended John Diefenbaker. That's why he was utterly opposed to the current free trade agreement with the U.S.

Grant the nationalist

So Grant was a strong Canadian nationalist, but not for its own sake, not as an isolationist. He felt that Canada contained some elements he wanted to preserve; but if it were to lose these, Canada would have no special hold on him. He was a Christian conservative more than a Canadian nationalist.

Grant's most famous book — though not his best book — was *Lament for a Nation*. He wrote this as a lament that John Diefenbaker was driven out of power by the forces of liberalism. It was not written as a rallying cry, as some said, but as an expression of sadness that something important was lost. Grant felt that the die was cast. Canada could say goodbye to having a culture distinct from that of the United States. If you don't have a distinct culture there is no point in having a separate country. Perhaps it is ironic that today it is the Liberal Party, rather than the Progressive Conservatives, that are saying this.

I phoned Grant one day in 1974, about 10 years after he wrote this book, to ask him some questions when I was writing an article on different views of Canadian nationalism. He said he wasn't interested anymore in talking about Canadian nationalism.

It was only when I told him that I was writing for a Christian magazine that he agreed to talk with me. He said that he wanted to protect for Canada a more Christian conception of society. He felt that has been so weakened that it would no longer survive in this country. So there wasn't much to fight for anymore, since there wasn't much left in Canada to defend against modern liberalism as exemplified in the United States.

Grant and Dutch Calvinists

There has always been a rather good relation between Grant and members of the Dutch Reformed community in Canada, specifically those at the Institute for Christian Studies. In many ways this is strange because Grant's basic theology is a kind of Christian position which we criticize. He was a great admirer of Plato, and much of his Christian faith was shaped by Plato. But the depth of Grant's thinking, and his humility, and the tremendous shaping he received by his reading of the Bible, especially the New Testament, and most especially the Gospels, show through clearly in his writing and speaking.

Grant had written that he was opposed to Calvinism because he thought it had led to the modernization of the world, to liberalism; so, he was an anti-Puritan in that respect. But after he got to know Reformed people in the Dutch tradition he revised that, saying that he didn't like English Calvinism but he liked Dutch Calvinism, which was quite different because it seeks to take seriously the riches of God's world. Grant was a very good friend of Bernard Zylstra, and he also supported the Institute for Christian Studies.

We organized a conference at ICS in 1978 on "Christianity and the Social Sciences" at which Grant gave the closing lecture. You could almost palpably feel two responses in the audience as Grant spoke. One was dismay at how constricting were the philosophical categories Grant used. We saw him struggling, but somehow the concepts fought against him and you really felt it would be better if he could see things in other terms than those he used. But at the same time you sensed that he was a man whose insight into the fundamental spiritual

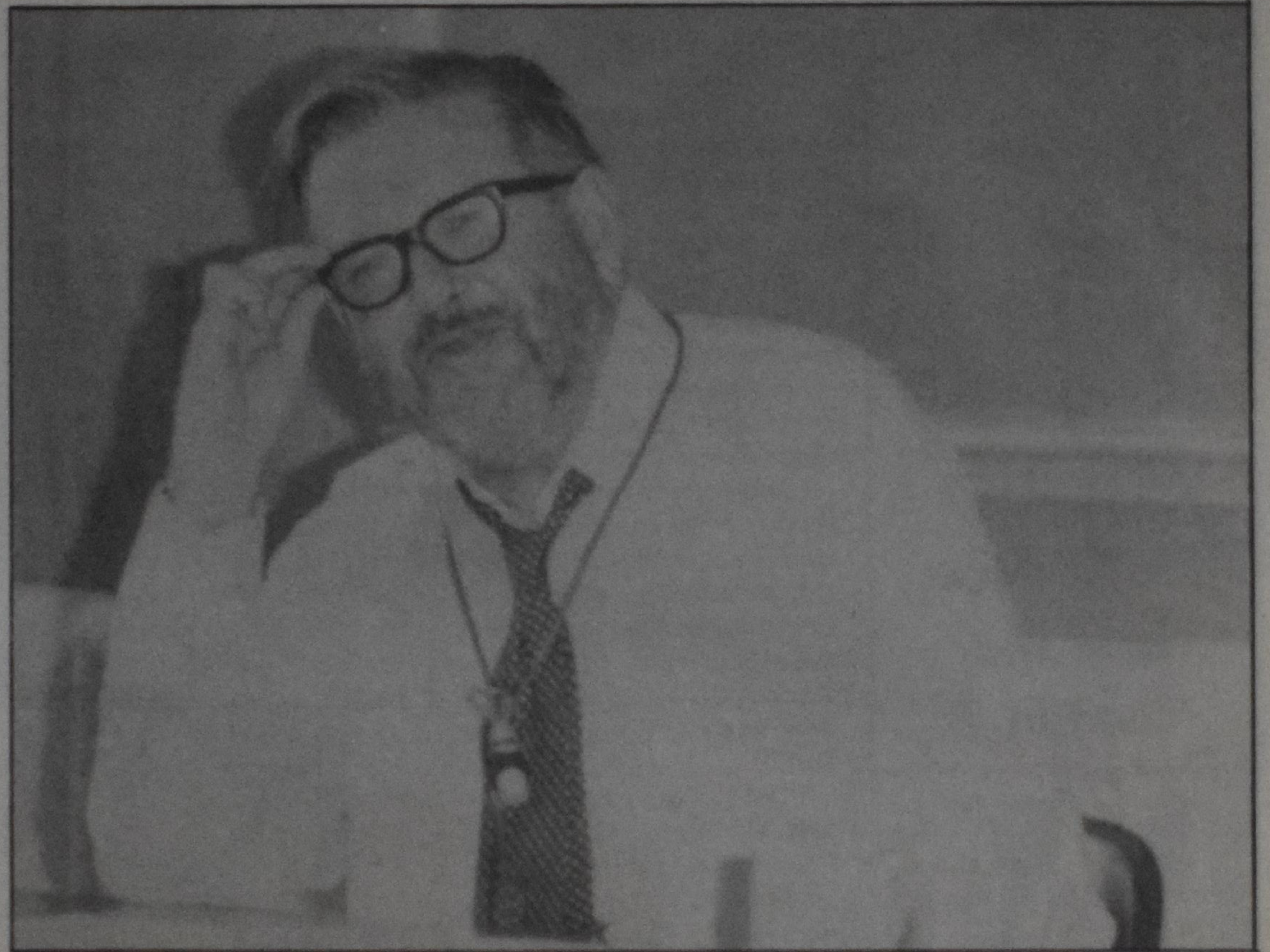


Photo: Dorothe Rogers

George Grant lecturing at the Institute for Christian Studies.

direction and struggles of this age was very deep, probably deeper than anyone else in the room. So, everyone hung on his words.

Grant's talks were often philosophically precise but at the same time always passionate. He was never a dry speaker — his lectures always aroused passions. He had a good deal of biblical wisdom and you could always learn from him. That biblical wisdom and sensitivity gave rise to a strong affinity between him and Reformed people in the Dutch tradition.

Grant's conservatism

Grant's kind of conservatism has been dominant throughout most of Canadian history, but by now it has largely disappeared. He appreciated a society that was more slow-moving, more traditional, that respected a certain order and had a certain restraint to it. In that he was like Edmund Burke. Grant wanted an organic conservatism, an organic society where people cared for each other, where people had a particular place in life. He strongly opposed the American sort of conservatism which was really on the liberal model with principal stress on individual freedom and the free economic market. He was not convinced that a free market was really helpful. He felt that free market forces had undercut Canada and were undercutting any remnants of Christianity. He felt that the modern ideas of Reagan and Mulroney were the essence of liberalism.

So Grant is hard to put into neat categories. It is not too far off to say he was a Red Tory. But he was an extremely strong pro-lifer — his last article was

against abortion and appeared in the recent book *The Issue is Life* — and he was a strong supporter of the peace movement, as well as an opponent of the free trade agreement. In many ways he was left wing, in many ways right wing. But the bottom line is that Grant was conservative because there were certain features in Canada he wanted to conserve, in distinction from the American way.

The university and professional maverick

Grant didn't fit well into the Canadian university scene, as you can imagine. He felt that the central purpose of the university was to have dialogue between students and professors, and between faculty colleagues. He felt that certain forms of research were important, but not research that had a purely technical orientation unrelated to learning and human inquiry.

Although Grant was a leading political philosopher, he never lectured for a purely professional audience of philosophers. He would never write for the specialized professional journals. He felt that the materials you dealt with as a professor were the questions of life that everybody should deal with. As a professor you were given the luxury of dealing with them in some depth. But with that came the responsibility to try to express what you thought in ways that everyone could read and understand. So he wrote as much as possible for a general audience. To understand some of his articles very well you needed to be a professional philosopher, but he also wrote for newspapers like the *Globe and Mail* and the *Toronto Star*

Magazine. He really objected to the excessive professionalization of universities.

Because he always said this in no uncertain terms — whatever he said was always said in no uncertain terms — he always had problems with his university. And you will find very many Canadian academics and intellectuals who despised the man, who really couldn't stand him at all. There are many reasons for that. One was his Christianity, and another was his conservatism, but in large part it was his strong criticism of what universities considered their central mission. Grant complained that very little thinking was going on at universities anymore. They were just gathering facts, gaining technical information to achieve goals, while fundamental questioning of what this world was like has disappeared from the university. That, of course, would not gain him many friends among the professors.

George Grant was a striking figure and a maverick. He did his own thinking from the roots up. In that sense he was a radical. He pushed us to think in Christian terms about what is right and wrong in our country, in our society. He didn't want people just to ride on the surface of public issues, to blow with the breeze. He wanted all Canadians to think and act on the basis of principles that we struggle to attain.

Dr. Paul Marshall is Senior Member in Political Theory at the Institute for Christian Studies, Toronto.

Reading in the heat



Arie and Katrien

Arie Dof

The heatwave was scorching town and country, land and sea. Newspapers and anchor people were reporting record-breaking temperatures and messages of impending economic doom because of the continuing drought.

Katrien and I found some relief in the shade of the maple tree in the front yard of our house. We were hardly seated and taking our first sip

of iced tea when the neighbour across the street dropped in for a chat. She told us the latest news — that it was hot today. The heat was so oppressive that in her opinion, all a normal person could do was sit it out and do nothing. She stated matter of factly, "It is even too hot to read."

It was this remarkable statement that stuck in my mind. I have always been an avid reader of books and magazines and, therefore, fail to see any connection between the heat of the day and the pleasure of reading. When the neighbour had retreated to her air conditioned home, I made fun of her remark. "Imagine, Katrien, that it is too hot to read. Ever heard of a thing like that?"

"So?" answered my better-half. The intonation of "so" indicated that she was assuming an opposite position and was ready for a domestic argument. "So-o-o? What's so funny about that; It's almost too hot to work, and reading is a kind of working with your eyes and with your mind."

"Reading is relaxing and refreshing," I countered. "The ability to read is not subject to weather conditions. I've spent my finest hours reading and

meditating in 90 plus degree weather."

"Well," replied Katrien, "that's you; but that does not mean that all people are like Arie Dof. There are also some normal people left. Everybody knows that you are a bookaholic. You won't see me reading today!"

And so we argued the time away. In our family such a discussion can go on for hours without having any negative effect on the solidity of our marriage.

Katrien practised what she preached. She did not read the daily paper. "Way too hot for reading." Notwithstanding the heat wave, my opponent produced an excellent dinner-for-two, for which I paid her a well-meant compliment. We all need praise and encouragement.

"That is it, then," I said after the last spoonful of yogurt dessert, "I'm going to watch the news."

"Hey," was Katrien's immediate reaction, "don't we have to read the Bible and pray?"

"It's way too hot to read," I smirked.

Katrien shook her head and chose not to comment. Satisfied about my scoring-

average in our on-going argument, I took out the Bible and, for good measure, read Romans 15, the whole chapter

.... Later that day Katrien decided that she had to do some shopping yet, and together we drove the three miles to the nearest shopping mall. The temperature outside was still oppressive. Suddenly I saw a police cruiser right behind me, winking at me with its glowing, red eyes. Being a law-abiding citizen, I stopped immediately, rolled the window down, and waited for the strong arm of the law to appear. At that moment I did not feel nervous or guilty; only curious.

A burly officer with a stern face emerged from the cruiser. He lowered his head near the open window of my K-car and said with a booming voice: "One has to make a complete stop at a stop sign, don't you agree?"

"Certainly, officer," I replied innocently.

"You, sir, did not come to a complete stop at the intersection behind you, that's against the law. Agreed?"

My timid answer was, "I do." It was clear to me that this policeman expected agreement with all his statements and

would not tolerate any negative response.

"Your licence, please!" Reluctantly I handed him my driver's licence. The officer looked at it, wiping sweat from his forehead with the sleeve of his blue shirt. "How do you spell your name? Is it Dop or Daf?" he wanted to know. I gave him the right spelling of my precious name. Again he studied the licence as if it were written in Hebrew. "The heck with it," he said, "I'll let you go this time. It's way too hot to write and to read. Don't you agree?"

"Absolutely, officer," I exclaimed.

I got my licence back and the officer waved us on.

Then I glanced sideways at my wife who had kept silent during the whole dramatic event. She did not speak. She only stared at me, shaking her head

I tried to concentrate on the traffic. I had that sinking feeling that I had lost an argument

Arie Dof is a pseudonym for a long-time writer for Calvinist Contact.

Attention: Business Community Insert YOUR message in our special 1988 Christmas issue

Calvinist Contact is planning a special 1988 Christmas issue.

Date of this issue will be **December 2**. It will be mailed to our regular subscribers on **November 29**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

**Deadline for advertisements in
the Christmas issue is November 18!!!**

Check one

1) **Business Card** — Size about 3" x 1 1/4"
Cost: \$100 ☐

2) **1/8 Page** — Size 5" x 3 1/2"
Cost: \$150 ☐

3) **1/4 Page** — Size 5" x 7 1/2"
Cost: \$300 ☐

4) **Half Page** — Size 10" x 7 1/2"
Cost: \$600 ☐

5) **Full Page** — Size 10" x 15"
Cost: \$1000 ☐

6) **Sponsorship Advertising** ☐

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Calvinist Contact will obtain copy from the organization indicated.

I wish to sponsor an ad for _____

This ad should be of the size _____ full-page \$1000
_____ half-page \$600
_____ 1/4-page \$300
_____ 1/8-page \$150
_____ card \$100

Please enclose your ad copy with this coupon.

_____ I enclose payment _____ Please bill me

Sender: (Please print)

Name _____

Address _____

City _____ Prov. _____ Code _____

Return by November 18 to: Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Feature

Reinders gets Schreyer Award for northern project

Bert Witvoet

BRAMPTON, Ont. — F.J. Reinders and Associates has been awarded the 1988 Schreyer Award, Canada's

highest distinction for Consulting Engineering. The award was given for the design and construction management of a unique inground water

reservoir for the Baffin Island community of Pangnirtung, Northwest Territories.

Pangnirtung, a former whaling and trading post, had

to ration its water supply for its 1,100 inhabitants. Building an inground reservoir was seen as the solution, but permafrost and harsh climatic conditions would make the task of designing and building what in southern Ontario might be a simple task a difficult undertaking.

The 225m x 125m x 10m deep facility is the largest in-ground reservoir built in permafrost in North America. It has a storage capacity of 125 million litres and is designed to meet the needs of the Pangnirtung community until the year 2004.

"We're proud to have been selected to receive the Schreyer Award," says Fred Reinders, the company president. "We had to overcome extremely harsh conditions, being just 30 km south of the Arctic Circle, with winds up to 200 km/hr and little daylight, but Canadians are resourceful people and

overcoming hostile environments is a strong part of our national identity."

Another interesting aspect of the job was working together with people in four different locations. The government of the Northwest Territories in Yellowknife, the Reinders office in Brampton, the general contractor in Montreal and the site office in Pangnirtung were all linked by computer. This special feature aided in getting the project completed on time and within budget, says Reinders.

Over its 21-year history, F.J. Reinders and Associates Canada Ltd. has grown from a one-man operation to a multi-disciplinary consulting/engineering firm located in Brampton, with branch offices in Vancouver, Barrie, Niagara-on-the-Lake, Ottawa, Montreal, Iqaluit and Halifax, employing over 140 people.

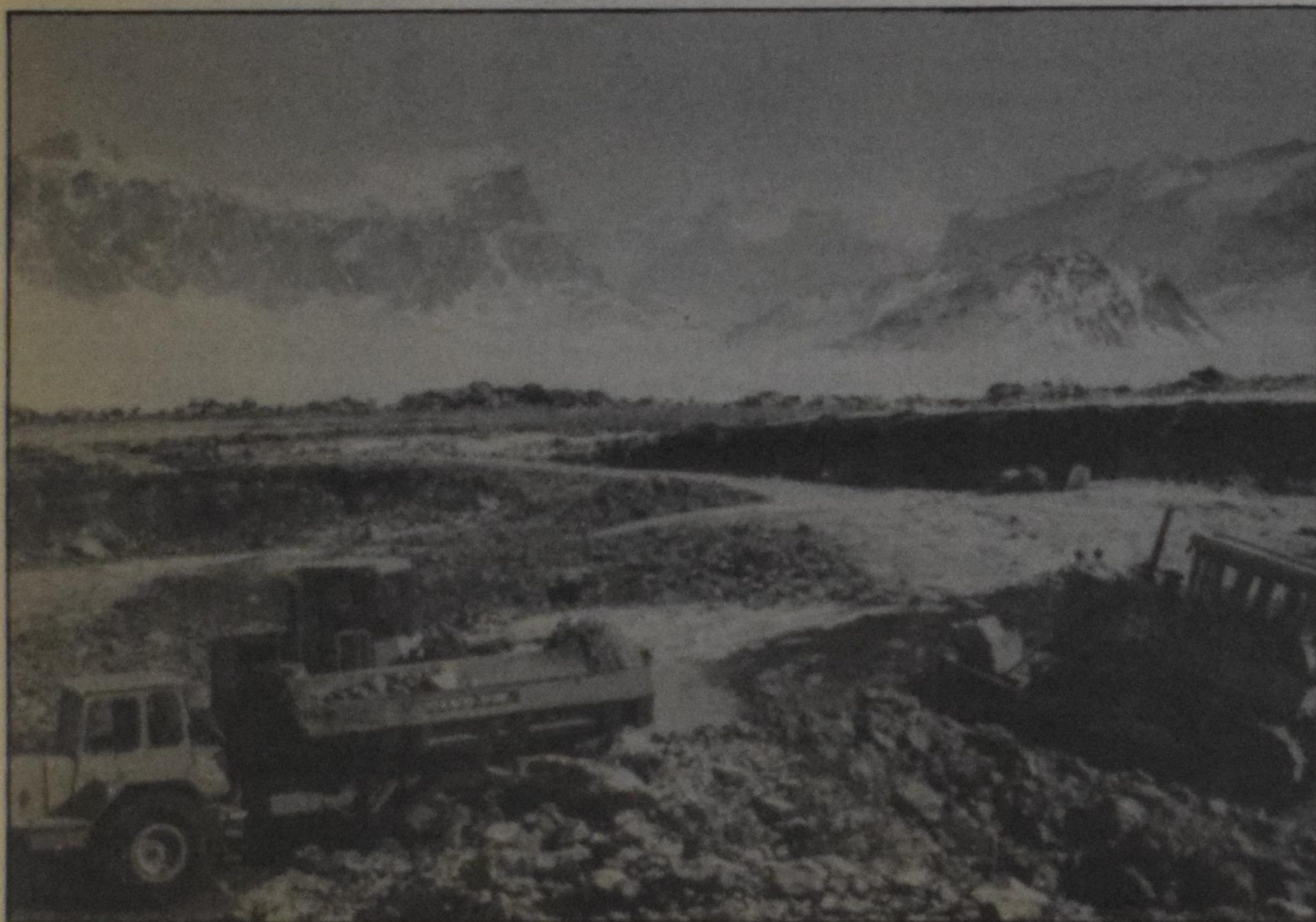


Photo: Courtesy Reinders

The cold climate was hard on men and equipment.

The design and construction of the Pangnirtung reservoir

Pangnirtung, Northwest Territories, achieved hamlet status in 1972. During past years, the community of 1,100 was forced, due to limited water storage capacity and an inadequate, leaking older reservoir to adapt to a voluntary water conservation program during the winter months. The actual consumption per person during this period was only 23 litres/day. Territorial design standards allow for an average consumption of five times that much.

The requirement of a new water supply storage system was met through the design and construction of the largest inground water reservoir project in permafrost in North America.

Since no other examples existed that could be drawn from, a great deal of new ground was broken in the design and construction of the reservoir.

Design criteria

The reservoir was constructed on an 8 per cent slope between an upper and lower plateau. Design of the reservoir had to take into account a significant surface run-off during the short summer season, high ice-content soil conditions and the development and expansion of a thaw bulb in the permafrost below the reservoir after construction, with the resultant

possibility of settlement.

To prevent contamination of the reservoir, two cut-off ditches were designed. The first intercepts the water coming off the mountain and directs the water around the reservoir. To prevent infiltration of ground water through the active layer, an insulated berm was installed to utilize the permafrost as an impervious barrier.

The design of the liner, liner

bedding and protection, especially the selection of the material became particularly important. The liner would have to respond to the thaw bulb criteria and at the same time perform well in cold weather applications including severe ice loading. A combination of quality controlled welded seams and excellent elongation properties made high density polyethylene



Photo: Courtesy Reinders

Aerial view of the construction site at Pangnirtung.

ideal for this application.

An extensive, dependable sub-drain system was designed and placed under the new facility to allow for an advancing thaw bulb in the underlying permafrost soil with its large ice lenses.

Some of the larger-sub-drains run across the reservoir, over 150 metres wide and extend below the bottom of the reservoir, over 10 metres deep.

The new facility was designed to the projected population and water consumption for the year 2004. It is 225m x 125m x 10m deep, and has a storage capacity of 125 million litres.

Construction

Construction was carried out under extreme weather conditions. Winter construction proved to be very demanding on men and equipment. Winds as high as 200 km/hr were experienced. Daylight hours are short during the Arctic winter and work was carried out with the aid of artificial light.

Conventional construction methods would have been to progressively uncover, melt and excavate layers of permafrost during the short summer season. The community's need for the facility and the short time available to complete it, required a less conventional approach.

It was also essential that 140,000m³ of ice rich soil be excavated at the rate of 1,000m³/day during the first winter of construction. The select material below the ice rich material, to be used for the project would have been spoiled had the permafrost above been allowed to melt.

Blasting was selected as the most efficient method. Over 62 tons of explosives were used during the excavation program.

Project management

Pangnirtung is isolated from the rest of Canada for most of the year, and like most northern communities, lacks basic materials and equipment to undertake such a large project. All materials equipment and supplies had to be transported to the site by ship during the short shipping season in the Arctic Ocean, or by air transport at high cost.

Local labour participation and training was made a mandatory part of contractual bidding which was controlled by a monitoring committee. This resulted in 67 per cent labour force employment from the community of Pangnirtung, including heavy equipment operators, truck drivers and labourers. The use of state-of-the-art communications and high use of local labour culminated in the successful completion of this project.

*It's time
to think
about
Christmas
Ads!!*

Features

The apple — a fruit of lore

Margaret Griffioen-Drenth

*When Eve upon the first of Men
The apple pressed with specious cant
Oh! What a thousand pities then
That Adam was not Adamant!*

Thomas Hood

*But I, When I undress me
Each night, upon my knees
Will ask the Lord to bless me
With apple pie and cheese!*

Eugene Field

influenced the decision to consider the apple as the forbidden fruit. The Bible says that Eve gave the fruit to Adam. In pagan lore, the moon gave the apple to her husband the sun — they too, were considered the parents of all humankind. The Bible calls the tree, the “tree of knowledge of good and evil.” In pagan lore the apple was the fruit of knowledge of life and death. The second tree in Eden was the “tree of life,” meaning eternal life. In pagan lore the apple made a mortal into a god.

Canada's apple connection

While many cultures around the world have folklore surrounding apples, Canada has a true, historical account of great significance concerning the apple. One of North America's favourite species, the McIntosh had its beginnings in Canada.

In 1811, John McIntosh, who had a farm in Dundas County, Ontario, found a young apple tree growing amid some brush on his property. He transplanted the tree in his garden, and soon it began to bear the fruit that would someday make his name famous.

At first McIntosh tried to capitalize on his luck by planting the seeds from the tree and selling the seedlings to neighbours. Then, in 1835, he learned about grafting from a visitor to his farm. After that, he grew seedling trees but grafted them with scions from his choice tree. At first the variety was known as McIntosh Red, but later the name was shortened.

Dundas County is not far from Niagara Falls, and it wasn't too long before the McIntosh apple spread into New York State and eastward into Vermont. By 1900, it had become fairly well-established in the United States, and today holds the lion's share of the North American apple market.

Important food source

When settlers first came to Canada, apple trees were among the first things planted after land was cleared. They were often the pioneers' only source of fruit. Catherine Parr Traill, in *The Canadian Settler's Guide* written in 1855, advised settlers to plant apple trees in the first or second year of settlement. “Not only are apples valuable as a most palatable and convenient article of diet,” she wrote, “but also as one of the most wholesome ... the cooling acid of fruit becomes essentially necessary for the preservation of health.”

Apples kept well for the early settlers and were used in a great number of recipes, including

pie, jelly, apple ginger, jam, butter, soup and cider. Cider was as common as water in Upper Canada. One writer remembered that “it was a universal custom to set a dish of apples and a pitcher of cider before everyone who came to the house.”

Once harvested, apples were stored or preserved by pioneers. When stored whole, they were usually placed in cool dry cellars and packed in straw, sawdust, sand or moss. Drying was a popular preserving method. Mennonites and Pennsylvania Germans liked to make dried apple rings called *schnitz*. To make these was a tedious task, so neighbours would get together for “schnitzing bees,” enabling them to get a lot of work accomplished while getting an opportunity to socialize as well. The *schnitz*, were hung from strings or placed on racks to dry. Once dried, they kept for a long time.

Apples were also used by the pioneers for a variety of home remedies such as an ointment for rough skin and a cure for stomach ache. Pioneer children used apples in their amusements. They made apple dolls and played games that are still popular today, such as bobbing for apples.

Apples of superstition

Bobbing for apples on Halloween did not begin as a children's game. This apple ceremony was part of another celebration, and the intent was quite serious. The first of November, called Samhein, was the Irish New Year. On the eve of Samhein, the Irish would try to divine their destinies for the coming 12 months. For young people, this usually boiled down to whether and whom they would marry — the apple, of course, held the

answer. They would dip for labeled apples in a tub of water and try to bring one up with their mouths. The apples were sometimes suspended on a cross-stick with the fruit on one side and a lit candle on the other and the contraption was moved in a circular motion while the participant tried to grab it.

Sometimes the apples were left unnamed and the question asked then was, “Will I marry? Yes or no?” The answer depended on whether or not one caught an apple. In Maryland, the tradition which later followed was quite spooky.

After catching an apple, the participant sliced it, stuck each piece on the point of a knife and held it over his or her left shoulder, all the while looking in the mirror and combing his or her hair. It was believed that the image of the future spouse would appear in the mirror stretching forth his or her hand to take the slices of apple held over the shoulder.

Humorous apple lore

Not all apple tales and superstitions were morbid or of sad and lost love. Some were quite humorous:

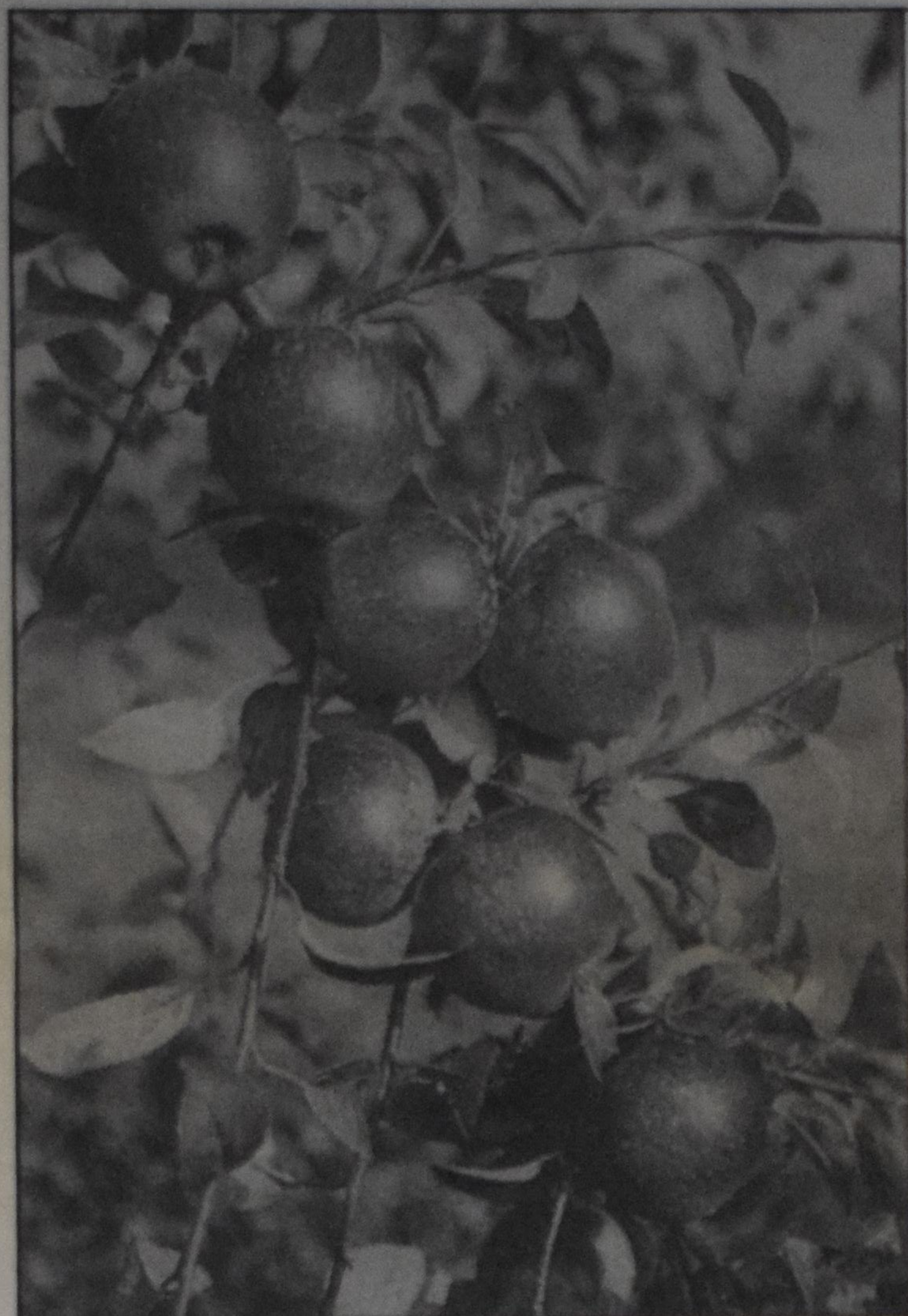
“If your fruit trees blossom twice in a year, you will have ill luck, and still worse if they bear fruit three times”;

“Peeling peaches, pears or apples alone gives bad luck. If you wish your sweetmeats to turn out well, get a friend to help you”;

“If you can break an apple in half with your hands, you will always be your own boss”;

“Throw an apple on the roof of your house, and if it falls off, you will be happy.”

Margaret Griffioen-Drenth is the designer for the (Canadian) publications of the Salvation Army, in Oakville, Ontario. She happily reports that her home has a steep roof.



One man's fall. Another man's blessing! What words can amply describe the wonders of the apple? Perhaps no other fruit can be attributed with as much variety, use, folklore and myth. It is a fruit that has attracted humankind since its beginning.

Nearly every culture has folklore in which apples play a key role. In most such lore, the fruit is portrayed as an expression of eternal life, eroticism or fertility. Greek mythology too, abounds with apple symbolism.

Eternal life was a golden apple tree given by Mother Earth, Rhea, to Hera on her marriage to Zeus. Apples subsequently figured in the adventures of Hercules and Perseus. Other tales use the apple as a symbol of Aphrodite, goddess of love. Many of these love stories surround her use of the fruit, and often are filled with heartache.

Scripture and apples

“The further back in time, or the simpler the life, the more deep-rooted was the magical power belonging to apples,” says Alice Martin in *All about apples*. Martin goes on to

discuss scriptural references to the luscious fruit. “In the Song of Songs, the apple ... becomes a frankly erotic symbol. ‘As the apple tree among the trees of the wood, so is my beloved among the sons ... Stay me with flagons, comfort me with apples: for I am sick of love ... Now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.’”

In describing the controversy over the fruit of temptation in Eden, Martin has this to say. “The book of Genesis does not speak of the apple, but rather of the tree which is forbidden, and some scholars have made a case for the apricot as ‘the’ fruit in the Garden of Eden. The implicit assumption, however, has always been that it was indeed an apple with which the serpent tempted Eve, and literature, sculpture and painting abundantly illustrate the belief.”

Pagan beliefs may have



Feature

First minister to leave United Church not rash

Paul De Groot

EDMONTON — The first minister to resign from the United Church of Canada over the issue of homosexual ordination is not a man given to rash decision.

But neither is Rev. John Wood, 48, afraid to be a maverick. Those who know him say Wood, formerly of St. Andrew's United Church in Spruce Grove, is a man of strong principles and deep reflection who will take a leap — but only after a long hard look.

His leap out of the United Church on Sept. 1, barely a week after the church's general council packed up in Victoria, surprised many who know him.

Rev. Dan Bogert-O'Brien, a United Church chaplain at the University of Alberta, knew Wood when they both worked in the Campbell River area of British Columbia.

As chairperson of the Comox-Nanaimo Presbytery, which covers the northern three-quarters of Vancouver Island, Wood had the unenviable task of moderating the debate this spring when the controversial report on "Sexual Orientation, Lifestyle and Ministry" was released.

"He took some flak from the right wing for some of his actions. They wanted to be more partisan, but John was not partisan. He attempted to allow all sides of the debate to be heard," Bogert-O'Brien said in an interview.

Well-rounded ministry

Rev. Jack Van Holst, Wood's successor as presbytery chairperson, was also surprised.

"His heart was really with the church," Van Holst said in an interview from Parksville, B.C.

While he is theologically conservative, at least by United Church standards, Wood also participated in environmental and social justice causes, evangelism and pastoral care.

"He had a very well-rounded ministry," Van Holst said.

But the surprise of both Van Holst and Bogert-O'Brien is tempered by their knowledge that Wood has deep convictions, reverence for the Bible, and a willingness to stand up for his position.

Lost hope

Why did John Wood jump?

In an interview, Wood said that in spite of his disagreements with the church, "I was prepared to stick it out, and stuck it out for three years of seminary and 11 years of ministry."

But that was because he held out hope of an "upward trend" in the United Church. What the church's general council did in Victoria convinced Wood

"there is no upward trend."

"I could not believe that general council, with 1,800 petitions before it, and only 200 or so for the ordination of homosexuals, would approve the ordination of practising homosexuals."

"If they had rejected the ordination of active homosexuals I think I would have taken it as a sign of hope and a possibility of turning," said Wood, who believes that homosexuality is "not part of God's design for mankind."

But the Victoria General Council decided not to demand celibacy outside marriage, and that means the doors are open for practising homosexuals to be ordained. So, on Sept. 1, Wood told his congregation he was resigning, just a month after he had come from Campbell River.

The old block

Wood comes by his maverick reputation honestly. His father was an Anglican priest who had a faith-healing ministry near London. "The church didn't know what to do with him. They couldn't say on doctrinal bases that faith-healing didn't exist."

They let him operate something called the London Healing Mission, and over the years it quietly built up credibility in the church. "Now you can go to pretty well any parish in the Church of England and ask for prayers for healing, and they will understand," Wood says.

Wood himself drifted away from the church "as soon as I didn't have to go," but after emigrating to Canada, he and his wife Chris began to attend Alderwood United Church in Etobicoke.

There, a friend poked Wood in the chest after a service one day and asked, "Where do you stand with the Lord Jesus Christ?"

"It was the first time in my life I was asked that question," Wood recalls. "At that moment I fled as though the earth opened in front of me and I was standing in front of a pit."

"My attitude was that I don't understand what these

people are telling me but if this is what you want from me, forgive me, come to my life and make me what you want me to be. It was a point of surrender."

That moment was the beginning of a new life for Wood. Shortly later, as his faith deepened, he had a profound experience of God's presence, in which he found himself feeling physically filled, speaking in tongues and "understanding for the first time what my father's ministry was all about."

Such experiences, though common in Pentecostal circles, are not mainstream stuff in the United Church of Canada.

It was only later that Wood learned what "glossalalia" was, but today, he says, "it's a daily experience, used almost exclusively in prayer and praise."

Impersonal theology

When Wood decided to enter seminary, Emmanuel College in Toronto, he found himself out of the mainstream in other ways.

Professors openly questioned the reality of miracles and fundamental doctrines of orthodox Christianity. There was, says Wood, a "denigration" of prayer, and a lack of spiritual depth. Since all candidates for the ministry were assumed to be Christians, there was no perceived need to help them toward a closer personal encounter with God.

But Wood stuck with it. For one thing, he knew that the United Church is congenial to a wide spectrum of theologies, including his. In contrast, many other churches tend to be narrower and more legalistic.

"The United Church is not a legalistic denomination and many people are super comfortable with that."

He also admires the United Church's social activism, but says it has overwhelmed all other priorities in the church.

"There is a clear call of God to the church to address justice in society. [In the United Church] that mandate has been building into something that

supersedes all other mandates."

"Repentance, new birth, trust in Jesus Christ is put second to the call for justice."

Now outside the United Church, Wood says he is "relieved of apologizing for my denomination to other churches."

While he has not abandoned all possibility of change in the United Church, he appears pessimistic about its leadership. Genuine change, he believes, requires "the dismantling of faculties in United Church seminaries and the present United Church leadership which gives recognition to those attitudes and thrusts."

Double talk

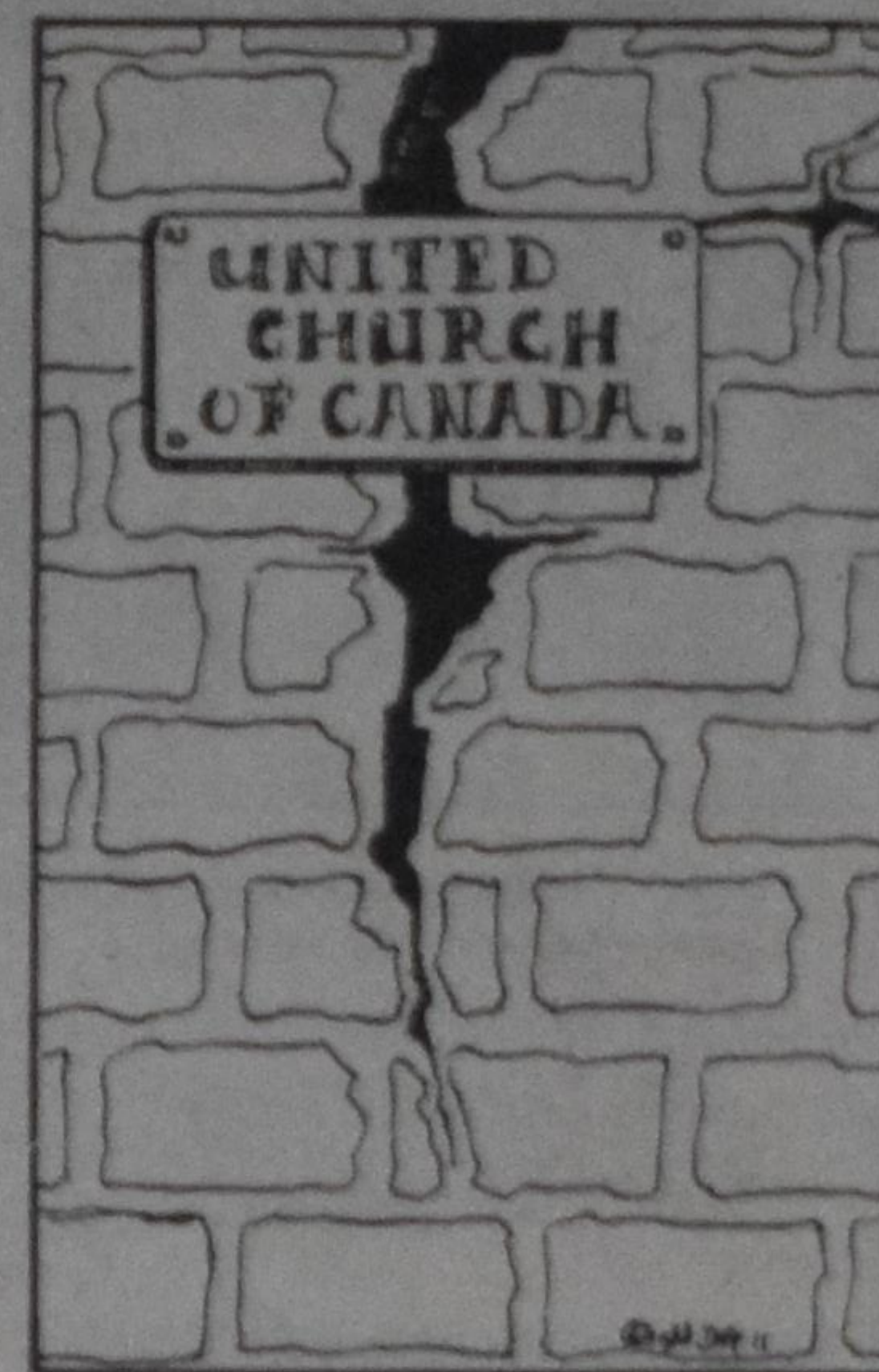
He accuses the church's leadership of being "two-faced" at times. The immediate reaction of Affirm, an organization for homosexuals in the United Church, for example, was that general council's action was "a miracle." Another Alberta church leader talked about the resistance which could be expected "to major change." Yet, the same people will insist that the General Council made no radical change, Wood points out.

He calls the general council resolution "a mishmash." "It's not what is true, but what we can get away with to placate the conservatives and the liberals."

Propagandistic education

He believes that a pro-gay element in the church may have engineered the outcome over a period of years, by laying the groundwork in previous documents on sexuality. And, he says, the church may experience more of the same, probably disguised as "education."

"After the education process has gone on, after we have educated people to understand



what the authority of scripture really is," the rest of the church may accept the council's decision.

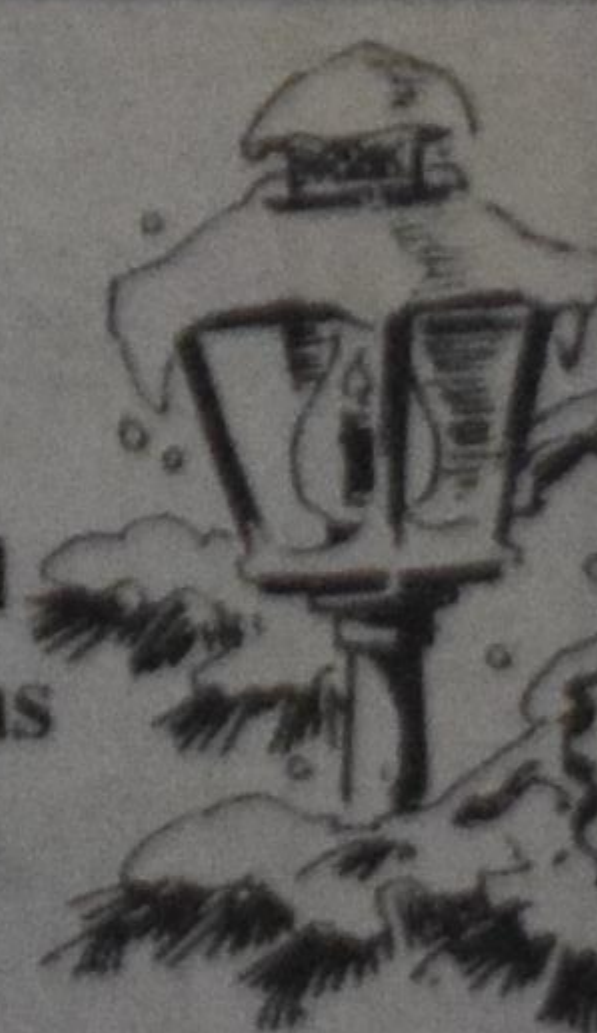
When Wood says "education," his voice carries a subtle sarcasm. For Wood, the United Church's education programs, particularly on sexuality, have too often looked like propaganda, purporting to inform people, but instead, influencing them.

But he speaks with sympathy, even love toward those who have not taken the same road he and most of the congregation at St. Andrew's have taken.

"God has called a number of people out of the denomination, and God is calling others within the United Church to work for reform."

Paul DeGroot is religion editor of the Edmonton Journal.

Don't forget ... It's time to extend Christmas greetings through C.C.



Just a reminder that the deadline for season's greetings to appear in the Dec. 2 issue is Wednesday, Nov. 23. Every year subscribers to Calvinist Contact use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of \$20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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to act justly
love mercy
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your God. *Micah 6:8*

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Cinema summaries

Marian Van Til

The Accused



Jodie Foster (l) and Kelly McGillis play a rape victim and her lawyer in the powerful film, *The Accused*.

Rated AA
Stars Kelly McGillis, Jodie Foster, Bernie Coulson, Ann Hearn
Directed by Jonathon Kaplan
 What is the responsibility of someone who witnesses a violent crime? That is a key issue raised by this powerful, important film.
 Increasingly, people in our society seem to think that

"getting involved" is not their business. A shocking number will even encouragingly goad those who they see committing violence. We've all heard examples of that by now.
 Extreme? Yes! An American problem, totally foreign to both our Canadian and our Christian experience? No! We need only think of "the conspiracy of silence" that the

Christian community has so often woven around those who perpetrate wife and child abuse, and even around the victims.

The Accused explores that issue and the aftermath of a sexual assault against a young woman. Sarah Tobias (Jodie Foster) is brutally raped in the backroom of a bar by three men while another group stomps, claps and hollers, egging them on. Only one young man is appalled by it all and calls the police.

Sarah is a tough, working class waitress; she smokes pot occasionally, she lives with a pothead biker who has no real concern for her. She has had too many drinks and she is too sexy in her tight jeans skirt and high heels, the men say.

All that, reason the boys in the bar, means Tobias deserved what she got. She "was asking for it"; it was just a sex show.

Big deal.

All that, reasons Kathryn Murphy, the well-heeled female assistant district attorney assigned to defend Sarah, makes the waitress a bad witness on her own behalf. So without Sarah's consent, Murphy accepts a plea bargain which will put the three attackers behind bars for a mere nine months before parole, with no sexual crime on their records. The one is a college boy who "deserves" a bright future.

The film tackles common caricatures and all the usual stereotypical responses to rape in a real and compassionate manner.

None of these people are "black and white"; real human beings never are. Nor is the situation. The film lets us feel, more and more, the devastating impact of the rape on Sarah's life — the terrifying act itself; a

friend's initial reluctance to get involved; the phone caller who is afraid to testify against his college friend, one of the rapists; Murphy, a more respectable woman who "did what she could" on what is, at first, just another case.

The pinball machine on which Sarah is raped becomes a symbol of what's worst in North America's attitudes toward more than half its population — women. The game is called "Slam Dunk." A drawing of an Amazonian woman (long-legged, scantily-clad in jungle garb, doll-like) sitting in a basketball hoop (she's been "slam-dunked") looks down on the boy-men who find endless entertainment in slamming and jolting the ringing, whirring machine as they try to manipulate one little steel ball after another into the "baskets" while the machine keeps clicking up new scores.

The Accused, with growing force and stunning realism, indicts — and invites us to contemplate — a society that (still) sees women as not much more than commodities, things to be "scored" upon.

If you're male and you think that's not the way it is for millions of women in North America (we know by now that the Christian community is not immune), start asking the women you know if they've ever been the subject of oogles, catcalls, lewd remarks, subtle or not-so-subtle unwanted touches, or out-and-out forced sexual activity. If such things are no big deal to some men, they certainly are to the women who experience them.

Those attitudes are alive and well in all segments of our society; if they are somewhat more hidden and a little less crudely expressed in white-collar America, there's subtle discrimination in other forms in that sector.

This film is not a feminist manifesto which aims to strike back at men. The fact that some readers may need to hear that said shows the extent to which our male-female attitudes need renewing.

Consider this: screenwriter Tom Topor has pointed out, "Rape is the only crime I can think of where the victim's word is not accepted. If you're mugged, nobody argues with you that you were mugged — your word is accepted and they go after the muggers. That's not the case with rape."

That is a symptom of some deep-seated, fundamentally flawed attitudes on the part of men about women and of women about themselves. But only when we start to see ourselves — women and men together — as co-image-bearers of God, and as co-regents in God's world, will we — women and men — be able to slough off the slavery of inequality.

INHERITANCE PUBLICATIONS

Introduces:

'A Stranger In A Strange Land'

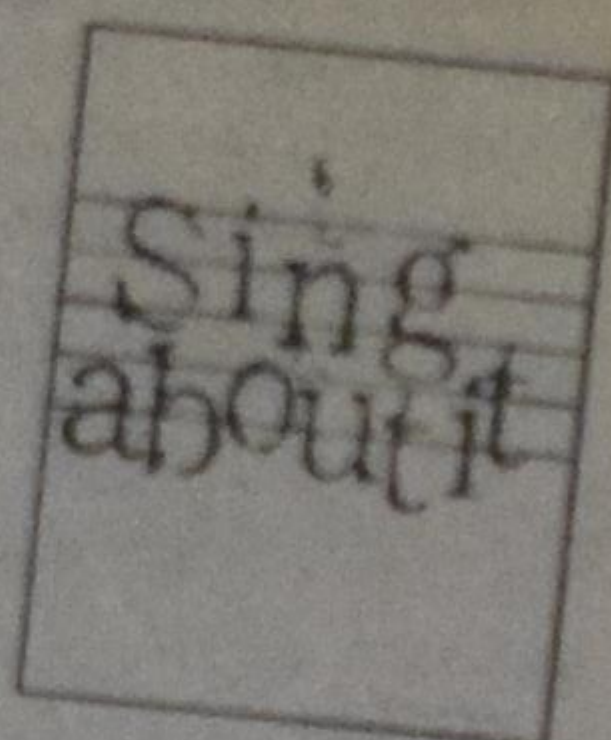
by Leonora Scholte
 which tells the true story of Rev. H.P. Scholte and his wife who founded the first Dutch settlement (Pella) in Iowa in 1847. It was written by Rev. Scholte's daughter-in-law, Leonora Scholte, and published first in 1938 by the State Historical Society of Iowa.
 T.M.P. VanderVen in *Reformed Perspective*: "It throws a (perhaps too) personal light on the life and experiences of the early settlers in Pella, but as a biography adds color to this fascinating and important part of church history."
 Adrian Peetoom in *Calvinist Contact*: "Stories like these are important for people who relish a sense of belonging to a tribe and community."
 Gertrude Hocksema in *The Standard Bearer*: "It is a fascinating story of romance, hardships, history and faith.... It is a valuable book about a segment of our forefathers."
 Ds. H. Bouma in *Geneformeerde Kerkbode*: "De moeite van het lezen meer dan waard."



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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	 <p><i>Congratulations to Robert and Hilda Bronsema (nee Bergsma) on their 50th wedding anniversary.</i></p>		<p>1943 November 15 1988 "What a Friend we have in Jesus." With gratitude to the Lord we hope to celebrate with our dear parents, THOMAS ANDREW and JANE LISE their 45th wedding anniversary. Their wedding text was "In the house of the righteous is much treasure." (Prov. 15:6a). We pray that God will continue to keep them in his care. Congratulations and love from their thankful children: Jessie & Ralph Koolma — Rexdale, Ont. Th. Mark, Jenica, Susanne, Lucas Brian & Rita Lise — Tottenham, Ont. Joy, Janet, Julie Juanita Shirley & Fred Faber — Mission, B.C. Louise, Brian, Elaine, David, Joshua, Joy, Sarah Bill & Jill Lise — Mississauga, Ont. Jason, Kristy, Rebecca Luke & Shirley Lise — Palmerston, Ont. Linda Ann, Andy, Tommy, Stephen, Jessica, Tony, Sarah Linda & Frank Van de Pol — Drayton, Ont. Henry, Adam, Jane, Robert, Richard, Leah Ralph & Susan Lise — Holland Marsh, Ont. Otto & Annamarie Lise — Kingston, Jamaica Wayne & June — Listowel, Ont. You are invited to celebrate with us at an open house, D.V., on Saturday, Nov. 12, 1988, from 2-4 p.m. in the Drayton Chr. Ref. Church. No presents please. Home address: P.O. Box 245, Drayton, ON N0G 1P0</p> <p>1948 November 11 1988 "Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchmen stand guard in vain." (Ps. 127:1) With joy and thanksgiving in the Lord, we celebrate the 40th wedding anniversary of our parents and grandparents, PIETER and NELIA VAN DAM (nee Timmers) With love and gratitude from your children and grandchildren: Ben & Chris TenPas — Brussels April, Dawn, Denise, Bernard, Bradley, Amanda Henry & Bertha Askes — Wallenstein Henry, Andrea, David, Laura, Lindsay Gerry & Johanna Jurjens — Milverton Angela, Pamela, Erin, Candace Pete & Joanne van Dam — Lucknow David, Jason, Jeremy Frank & Nelia Schalk — Strathroy Nelia Home address: 90 Pannel Lane, Strathroy, ON N7G 2C6.</p>	<p>At his home, on Oct. 1, 1988, the Lord called unto himself our beloved husband, father, grandfather and great-grandfather, BOUWE BERGMSA at the age of 76, beloved husband of Jantje Bergsma (nee Jongsma). Dear father of: Evert & Fimke Bergsma — Crampton, Ont. Ted & Judy Bergsma — Calgary, Alta. Judy & Martin Poelman — Ayimer, Ont. Sylvia & Arnold Kikkert — Ingersoll, Ont. Anne & Steve Johnson — Ingersoll, Ont. 14 grandchildren and five great-grandchildren. Predeceased by a daughter, Joanne Griffioen (1988). Psalm 23. Correspondence address: 110 Caverly Rd., Ayimer, ON N5H 2P4</p> <p>"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand." (John 10:27-28) On Oct. 17, 1988, LUCILLE GOWENS (nee Van Til) in her 48th year, was tragically killed while crossing a street near her home. But Satan could not snatch her from the Shepherd's hand. Dear sister of: Marian Van Til — St. Catharines, Ont. George & Patti Van Til — Highland, Ind. Rodney Van Til — Norwalk, Calif. Rev. Jerry & Sharon Buwalda — New Holland, S.D. Beloved mother of Janet, Lisa and Robert Gowens; wife of Dean Gowens — South Holland, Ill. Predeceased by her parents, William and Josie Van Til in 1973 and 1969</p> <p>"Nothing can separate us from the love of God that is in Christ Jesus our Lord." Although he will be sorely missed by us all, nevertheless we are grateful to God for taking home his child, our dearly loved father, grandfather and great-grandfather, ARENT BOUWE ROUKEMA born Dec. 1, 1907, died Oct. 22, 1988. Predeceased by his wife, Giny Scholtens, in 1971, and by a granddaughter, Janice Stol, in 1970, he is survived by his children: Teena & John Stol — Lacombe, Alta. Margriet & John van Amerongen — Pickering, Ont. Hilda Roukema — Brampton, Ont. John & Marge Roukema — Burlington, Ont. Henry Roukema — Grand Rapids, Mich. Anne & Willie ten Haaf — Burlington, Ont. Peter & Mabel Roukema — Langley, B.C. Andy Roukema — Acton, Ont. Jerry & Deborah Roukema — London, Ont. 31 grandchildren and two great-grandchildren. Funeral services were held in the Can. Ref. Church, Dunes Road, Burlington, Ont., on Oct. 25, 1988, Rev. G. Nederveen officiating. Address: 106 Sheldrake Court, Brampton, ON L6Y 2W9.</p>
<p>Births BENTUM: "Every good gift and every perfect gift is from above..." (James 1:17) Tim and Bernice are grateful to our Lord for the precious gift of new life. We were blessed with the birth of our third child, a daughter, DENISE JOY-HANNAH on Oct. 13, 1988. She is excitedly welcomed by her "big brother" Timothy and "big sister" Heidi. Sharing in our happiness are her Opas and Omas, Mr. and Mrs. Abel Bentum of Eastwood and Mr. and Mrs. John Grevers of Tavistock. Home address: 344 James St., Woodstock, ON N4S 1S1.</p> <p>DEBOER: Ben and Helen (nee Elgersma) give thanks to God for entrusting to their care a beloved son, REUBEN ANTHONY, born Oct. 13, 1988, and weighing 5 lbs. 6 oz. Reuben is the 18th grandchild of Mr. and Mrs. Ralph DeBoer, Hagersville, and also of Mr. and Mrs. Andrew Elgersma, Lynden. Special thank you to Dr. S. Daya and staff of McMaster Hospital, Hamilton, for their encouragement, support and most importantly, we appreciated the prayers and concerns of friends and family throughout the pregnancy. Home address: 411 Book Rd. W., Ancaster, ON L9G 3L1.</p> <p>WASSENAAR: "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Ps. 139:14) John and Michelle thank God for the safe arrival of their second son, DEREK-JAN NIKOLAS on Oct. 11, 1988, at 3:10 p.m., weighing 9 lbs., 3 oz. Brother to Nathan (with Jesus). Derek-Jan is the second grandson for Henk and Joanne Knevel of Hamilton, fifth grandson for Hendrik Wassenaar of Alphen a/d Rijn, the Netherlands, 18th great-grandchild for Mr. and Mrs. John Colyn Sr. of St. Catharines. Home address: R.R.#1, Jarvis, ON N0A 1J0.</p>	<p>Obituaries "Seek the Lord while He may be found, call upon him while He is near." (Isaiah 55:6) Suddenly, on Tuesday, Oct. 18, 1988, the Lord called to himself, GERRY (Gerrit) STOFFELSEN at the age of 57, beloved husband of Klaaske (Klara) Stoffelsen. Dear father and grandfather of: Annette & Hank Postma — Niagara-on-the-Lake Jason, Kristen Geraldine & Bob Wiskin — Burlington Melanie Malcolm — at home Gerald — at home Also survived by seven brothers and two sisters. The funeral service was held on Thursday, Oct. 20, 1988, at 2 p.m., in the First Chr. Ref. Church of Brantford, Rev. T. Hoogsteen officiating. Home address: 24 Sheffield Ave., Brantford, ON N3S 6V8</p>	<p>Obituaries Assen Abbotsford 1938 December 1 1988 With joy and thankfulness to God we are happy to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents, ROBERT and HILDA BRONSEMA (nee Bergsma) We pray for God's continuing mercy and blessings in the years to come. With love from your family: Ann & Andy Beerda — Maple Ridge, B.C. Clarence Bronsema — Vancouver, B.C. Jack Bronsema & Judy (fiancee) — Abbotsford, B.C. Faye & Stan Martin — Abbotsford, B.C. Mary Ann & Tony Maan — Brooks, Alta. Bernita & Jack Boersma — New Westminster, B.C. 19 grandchildren and 2 great-grand children. At this time we miss our brother Frank, who passed away in 1985. Open house will be held on Dec. 2, 1988, from 2:30-5:00 p.m. at the Abbotsford First Chr. Ref. Church. Home address: 32306 Marshall Road, Abbotsford, BC V2T 1A4. Best wishes only!</p> <p>1953 October 31 1988 It is with great thankfulness to God, that we announce the 35th wedding anniversary of our parents, WIEBRANDT and ENA BUIKEMA (nee Holthof) May the Lord continue to bless you in the years to come. With love from your children: Henry Joanne & Art Van Halteren Marsha Home address: 15 Chilcot Ave., Rexdale, ON M9W 1T9.</p> <p>Barneveld St. Catharines 1933 November 16 1988 With praise and thanksgiving to the Lord for his goodness, we are happy to announce the 55th wedding anniversary of our parents, MARTEN and EVALINA DRENTH (nee Rodenburg) May God continue to bless you in the years to come! With love from your children: Peter & Jenny Suk Bouwe & Alice Langendoen John & Pauline Drenth Albert & Lynn Suk Marty & Agnes Drenth 23 grandchildren and three great-grandchildren. Home address: 7 Duncan Dr., St. Catharines, ON L2N 3N8.</p>	<p>Marriages KNIGHT-LANGENDOEN: Mr. and Mrs. William J. Knight of St. Catharines, Ont. are pleased to announce the forthcoming marriage uniting their daughter, MARLENE CORINA to STAN WILLIAM son of Mr. and Mrs. Peter Langendoen of St. Catharines, Ont. This celebration will take place, the Lord willing, on Saturday, Nov. 19, 1988, at 3 p.m. in Maranatha Chr. Ref. Church, Pastor H. Katerberg officiating. "And above all these put on love, which binds everything together in perfect unity." (Col. 3:14) Future address: Box 345, Jordan Station, ON L0R 1S0</p>	<p>Accommodation Wanted: Christian young lady to share townhouse with three others in Burlington, Ontario. Phone: (416) 637-8448.</p>
	<p>For Sale The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>Real Estate ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>		
<p>Obituaries On Wednesday, Oct. 12, 1988, the Lord took unto himself his child, Mrs. HENNY VANDERBELT May our heavenly Father comfort and sustain her family with the knowledge of life eternal. The Senior Club of the First Chr. Ref. Church of St. Thomas, Ont.</p>	<p>Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p>			

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Teachers	Teachers	Help wanted	For Rent	For Sale
<p>EDMONTON: Teacher needed immediately at Edmonton Christian High School. A 67 teaching position in Grade 10 & 12 mathematics and Grade 11 business, four classes in all. Contact and/or send resume, academic, professional documentation and references to: S. Williams, Principal, 14304 109 Ave., Edmonton, AB T5N 1H6, Phone (403) 454-0791.</p> <p>KINGSTON: Because of maternity leave, Kingston Christian School will have a temporary vacancy in a combined Grade 2/3 classroom. We are looking for a person who will teach from Jan. 2 till the end of June 1989. Please send application to Kingston Christian School, 130 Wright Cr., Kingston, ON K7L 4T9. For additional information phone: (613) 546-4872.</p> <p>SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3, invites applications or inquiries for a half-time remedial/special education position, commencing in February 1989. Please contact the Principal, Mr. Wayne Drost (337-9122) for further information.</p> <p>OSHAWA: Immanuel Christian School invites applications for a part-time teaching position. It is a 65 per cent remedial/special education position with duties to commence Jan. 2, 1989. Applications will be accepted until Nov. 9; please send to: Mr. J. Rooks, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, ON L1H7K4.</p> <p>STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a Grade One teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3</p> <p>CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a Kindergarten teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 792-4171 (school).</p>	<p>WASAGA BEACH: Silvercrest Christian School is accepting applications for a half-time French teacher commencing Feb. 1989. Please direct your resume to J. Tulloch, c/o Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel: (705) 429-2899.</p> <p>BRAMPTON: John Knox Chr. School seeks application to fill a Grade 2/3 position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).</p>	<p>Large, modern dairy farm in eastern Ontario, has a vacancy for a herdsperson to milk in computerized facilities, and to supervise total herd care. Will train a self-motivated person. Would give serious consideration to husband and wife team. Located one-half mile from village, and minutes from CRC, Christian and public schools, shopping and recreational facilities. Three-bedroom house available on the farm. Holidays, weekends off and salary to be discussed. Apply with resume to: Zandbergen Farms Ltd., attention: Bill Zandbergen, R.R.#2, Brinston, ON K0E 1C0</p> <p>Herdsperson to assume total responsibility for registered Holstein herd. Modern facilities, stanchion barn milking 50 cows. Modern 2-bedroom home provided. Contact Dr. R.D. Kunica, R.R.#2, Georgetown, ON L7G 4S5. Tel: (416) 878-3787.</p>	<p>For rent in Florida, just north of Tampa, mobile home with two bedrooms and two baths, 10 min. from Gulf. Available December 1988 until end of March 1989. For information call (416) 387-1160.</p>	<p>For sale. Furnished mobile home, 3-bedroom, 2 bathroom, Lakeworth, Florida. Phone: (416) 562-5661.</p>
<p>Help Wanted</p> <p>Rose grower wanted. Position open for an aggressive and well-experienced rose grower in a newly formed operation in the Niagara district. Excellent wages, depending on experience. Phone: Len VanStaalduinen (519) 753-3431 daytime, (519) 756-9894 evenings.</p>		<p>Office Space for Lease</p> <p>In December the Christian Labour Association of Canada hopes to move into its new facilities now under construction in Mississauga. The two-storey, 10,000 sq. ft. building is located at 5920 Atlantic Drive, near the north-east corner of Highway 401 and Dixie Road.</p> <p>On the second story there will be up to 2,000 sq. ft. of office space (separate entrance) for lease at a reasonable price and available as of January 1989.</p> <p>Those interested in leasing all or part of this space should contact:</p> <p>Ed Vanderkloet Executive Secretary, CLAC 821 Albion Rd., Rexdale, ON M9V 1A3 Phone (416) 744-2340</p>		
<p>Start thinking ...</p> <p>about extending your Season's Greetings through our Dec. 2 Christmas issue. Kindly enclose \$20 with your personal message and send it before Nov. 18!</p> <p>Calvinist Contact 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p>		<p>Help Wanted</p> <p>Tired of the high cost of living?</p> <p>We have a challenging position open for a COLLISION REPAIRMAN in a modern well-equipped body shop.</p> <p>Affordable housing available in our friendly north-western B.C. city. Excellent hunting and fishing. CRC and Christian school.</p> <p>Call Norm Mantel (collect) (604) 635-3929, evenings (604) 635-4954</p> <p>Norm's Auto Refinishing Ltd. 4630 Keith Ave., Terrace, BC V8G 4K1</p>		
<p>Teachers</p> <p>Toronto District Christian High School</p> <p>invites applications for the position of Vice-principal</p> <p>This is a part-time position and will also involve teaching in academic areas. The areas of responsibility for the vice-principal will be focused on discipline and scheduling.</p> <p>Please send resumes to: W. Barneveld, Principal 7900 Kipling Ave., Woodbridge, ON L4L 1Z5 Phone: (416) 851-1772</p>		<p>Help Wanted</p> <p>Large Orillia residential heating and cooling contracting firm requires an OIL BURNER SERVICEMAN AND INSTALLER</p> <p>Full-time salaried position with full benefit package. Chr. Ref. Church and Chr. school in Orillia. Please send resume to: Mr. Doug Murray, Sarjeant Company Ltd. P.O. Box 277, Barrie, ON L4M 4T2 Phone (705) 326-3513</p>		
<p>Help Wanted</p> <p>Christian Reformed World Missions of Canada invites applications for the position of DIRECTOR</p> <p>Requirements: organizational and management skills and experience, ability to speak and write publicly, and cross-cultural mission experience.</p> <p>Responsibilities include: developing and implementing plans and programs for Canadian operations, church and inter-agency relationships, as well as the financial and educational functions of the agency.</p> <p>Office location: Burlington, Ontario, CANADA</p> <p>For a position profile and more information contact:</p> <p> Christian Reformed World Missions Rev. Jack Quartel, President, Christian Reformed World Missions of Canada P.O. Box 5070, Burlington, ON, Canada L7R 3Y8 Tel: (416) 335-0237 or (416) 336-2920 (application deadline: December 31, 1988)</p>		<p>Help wanted</p> <p>For Career Opportunities in HORTICULTURE</p> <p>JOIN CONNON NURSERIES, one of Canada's oldest and largest wholesale nurseries. We are currently looking for people who qualify for the following full-time positions:</p> <p>Field Propagator budding and grafting skills essential.</p> <p>Sales plant knowledge and French language required.</p> <p>If you feel you qualify for either position please write or call in complete confidence:</p> <p>Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockton, Ontario L0R 1X0 (519) 647-3997.</p> <p> CONNON NURSERIES A.V.K. NURSERY HOLDINGS INC.</p>		

Classified/Events

**For Crossword
Puzzle and
Calendar of
Events, see
next week's
issue.**

Installation Service

on November 10, 1988, at 7:30 p.m.
of Rev. Henry Eshuis as pastor
of Bethany CRC, 1088 Balfour Ave.,
Fenwick, Ont.

Everyone welcome!

Church news

Christian Reformed Church

Accepted

— to Niagara Falls, Ont., Cand.
John Pasma.
— to Trinity, St. Catharines,
Ont., Rev. Calvin J. Tuininga
of Telkwa, B.C.
— to High River, Alta., Cand.

Norman Prenger.

— to the Lighthouse ministry
(First, Toronto, calling
church), Cand. Patrick F.
Paas.

Address change

— Beginning immediately,
please send all correspondence
for Immanuel CRC, Cornwall,
Ont. to the clerk: John
Oosterheerd, 1312 Churchill
St., Cornwall, ON K6J 4Y2.

Classis meeting

— Class Huron will meet in
regular session on Wed., Jan.
11, 1989, at 9:30 a.m. in
Palmerston CRC. All agenda
material must reach the stated
clerk by Dec. 1, 1988. Dirk
Miedema, S.C.

Event

Brantford Christian School
plans to celebrate its
25th anniversary
D.V., the weekend of
April 21-23, 1989.

Alumni, former teachers, members
and friends are invited to join the
celebration. More information will
follow later from the Anniversary
Committee of

Brantford Christian School
7 Calvin St., Brantford,
ON N3S 3E4
Tel. (519) 752-0433

Vacations

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Inlichtingen: Mvr. Sneller. Pr. Irene
Laan 53, Utrecht, or call G. Van
Soelen (416) 454-1295 after 6 p.m.

Professional, non-smoking female
wanted, to share new townhouse
in Mississauga, Square One, area.
If interested, please call Ruth at
(416) 259-3600 (daytime only)

Home exchange: Live in beautiful
Victoria, B.C. for a year! We are
going on study leave in 1989-90 and
wish to exchange homes with
someone living within a few miles
of McMaster University, Hamilton,
Ont. Approximate dates, Sept.
1989 — Aug. 1990. Contact Dr. J.
Schaafsma, 1200 Hopkins Pl.,
Victoria, BC V8P 5L6.

*Why not place
your ad here?*



Salem Christian Mental Health Association

is offering a conference

**November 26, 1988, at Redeemer College
Ancaster, Ontario
8:30 a.m. to 4:00 p.m.**

This conference will be of interest to Christian Mental
Health professionals, and pastors.

The purpose of the conference is to:

- examine the challenge of integrating Christian faith and counselling;
- discover implications for developing Christian mental health services;
- highlight strategic directions for Salem, and discuss models for co-operation between Salem, Christian counsellors, and faith communities.

Morning program:

Keynote address: J. Harold Ellens, PhD

— Executive Director Emeritus, Christian Association of
Psychological Studies, Intl.

Topic: "Integration: Christian Issues in Counselling"

Afternoon program:

— Concurrent workshops on: "Incest Recovery and Church
Community Response"; "Lay Counselling"; "Standards of
Professional Practice."

— Presentations by Salem: "Strategic Directions for
Christian Mental Health: Visions for Salem and the
Community" and "Contours for Partnership between Salem
and Christian Mental Health Professionals."

Participants:

Mary VanderVennen, M.S. — Therapist and Director of Professional
Services, Christian Counselling Services (Toronto)
David Benner, PhD — Professor of Psychology (Redeemer College)
Author and Therapist
Dick Ter-Vrugt, PhD — Director of Christian Counselling Services of
Southwestern Ontario
Judy Cook, M.Ed. — Therapist and Salem Associate (Hamilton office)
Mirth Vos, M.Ed. — Therapist with the firm of "Lidkea, Stob, Vos and
Venema" (St. Catharines)
Roger Moyer, M.S.W. — Executive Director, Ottawa Christian Counsell-
ing Service Association
Henry Feenstra, PhD, C. Psych. — Chief Psychologist, Grey County
Board of Education

Conference attendance includes lunch

No fee

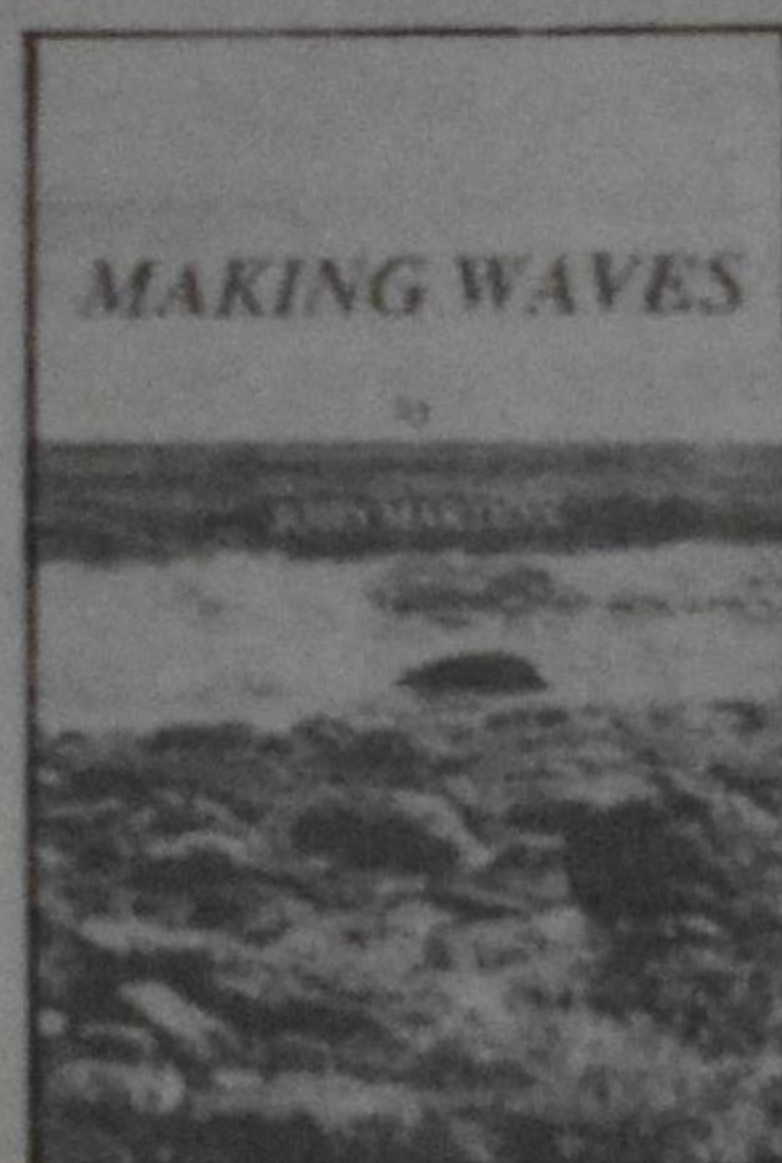
Pre-registration is requested

For information and pre-registration please contact:

Mrs. Nienke VanDyke

**Salem-Hamilton office, 1 Young Street, Suite 418
Hamilton, ON L8N 1T8
phone: (416) 528-0353**

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Director: A. Dale Wood

Friday, November 25, 1988, at 8 p.m.: Heritage Hall,
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Brampton, Ontario.

**Saturday, November 26 and Sunday, November 27, 1988,
at 8 p.m.:** Georgetown District High School, Guelph St.,
Georgetown, Ontario.

Tickets: Adults \$10, Seniors and Students \$8. Available
from J. & M. Chr. Bookstore, Brampton, Ont., or phone:
(416) 459-6964 or (416) 451-6600.

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music.

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Don't miss their concerts!

Concert schedule:

Nov. 2 CHATHAM

8 p.m. in the First Presbyterian Church. Tickets \$8.00 and
seniors and students \$6.00. For information call Jake
Janssens (519) 352-7944.

Nov. 3 ANCASTER

8 p.m. in Redeemer College. Tickets \$10.00 and seniors
and students \$8.00. Tickets available at the door, whoever
is first has the best seats.

Nov. 4 OTTAWA

8 p.m. in the St. Andrews Presbyterian Church at Kent St.
and Wellington St. Tickets \$8.00 and seniors and
students \$6.00. For information call Cor Hogeveen
(613) 224-1597.

Dutch

Persoverzicht

Carl D. Tuyl



Niks voor niks, zei Tante Katrien en het was een wijsheid die ze geput had uit de ervaring van een lang leven en een intieme verkering met menselijke zwakheden. Onze politieke partijen blijken van de waarheid van Tante Katriens grondwet niet overtuigd. Tesamen hebben ze al zo'n \$33 biljoen rondgestrooid aan riolen, milieu-verbeteringen, landbouw-subsidies, inkomen-garanties en diverse andere gemeenschapsversnaperingen die ons allemaal (ahum) geen cent gaan kosten. Het eerdere refrein van sluitende begrotingen wordt overstemd door het koor van politiek eigenbelang. We zijn echter druk bezig het inkomen van onze kinderen en kleinkinderen te spenderen.

★★★★

John Napier Turner zat weer

eens in het hoekje waar de slagen vallen. De CBC rapporteerde bijna buiten journalistieke adem een komplot tegen de Liberale leider. De samenzwering werd net zo hijgend door de betroffenen personen ontkend.

Monsieur Mulroney treedt niet zo erg vaak voor het zoeklicht. Er wordt uiterste voorzichtigheid bedreven om geen politieke vergissingen te maken. In het leger hadden we daar een nogal sappige uitdrukking voor; ontbreken op het appèl werd betiteld met het wederkerige werkwoord "zich drukken."

★★★★

De, nu voormalige, kabinetsleden zijn natuurlijk druk bezig in hun kiesdistrikten, maar iemand moet toch op de winkel passen. De Minister van Financiën gaf toe, dat belasting op tandartskosten nou niet bepaald een weldoordachte zet was, en de Minister van Buitenlandse Zaken gaf zijn afkeuring te kennen over het Russische voorstel om het Noordpoolgebied te demilitariseren. Met betrekking tot Michael Wilsons plan om omzetbelasting te heffen op het vullen van kiezen zou ik willen zeggen dat, als dat doorgaat, ik weer terugval op het middel van

de zeelui van de Nederlands Oost Indische Compagnie, die teer in een holle kies stopten. Met betrekking tot Clarks commentaar geloof ik, dat demilitarisatie aantrekkelijker is dan \$12 biljoen voor onderzeeërs.

★★★★

Monsieur Mulroney kondigde een nieuwe werkloosheidsvoorziening aan voor werkers tussen 55 en 65 die, eenmaal werkloos geworden, geen reële kans meer hebben om aan de slag te komen. Een soort tegenhanger van de Nederlandse V.U.T. (vervroegd uittreden). De betreffende Canadese titel is P.O.W.A., oftewel "Program for Older Worker Adjustment."

★★★★

Wilhelmus Maria VanderZalms regering gaat door stormachtige wateren. De golven van kritiek hebben record hoogtes bereikt en Wilhelmus weet het nu wel uit eigen ervaring, dat hoge bomen veel wind vangen.

★★★★

In de biljoenen-verkiezings-regen is het mogelijk om alle getallen met een truck-lading zout te beschouwen. Maar er is één biljoenengetal dat met dankbaarheid en een zekere trots en voldoening omringd mag worden: het \$2.7 biljoen bedrag, dat het Canadese Internationale Ontwikkelings-Agentschap besteedt aan hulp in arme landen. Heeft u

verkiezingsbeloften gehoord om dat getal te verhogen? Nee, want zoiets levert geen stemmen op. Toch is het waar, dat op deze aarde ongeveer een biljoen mensen niet alleen niet genoeg te eten krijgen, maar zelfs aan de rand van verhogering leven.

★★★★

En hier zijn twee verbluffende onthullingen: Canada is het enige westerse land, dat meer exporteerde naar Japan dan het importeerde. En waar denkt u dat het hoofdbureau is van de NHL (National Hockey League)? Montreal dacht u? Of Toronto of Vancouver? Nee hoor, het is in New York. En omdat onthullingen nu toch aan de orde zijn: wist u dat met de voorgenomen PC belasting-herziening een boek van \$20 drie dollar in prijs zou stijgen? Slecht nieuws voor dominees!

★★★★

Het was Diefenbaker geloof ik, die met waaiende haren en trillende wangen plechtig bezwoor dat ons Sociaal Verzekeringsnummer nooit voor andere dan pensioendoeleinden gebruikt zou worden. Wel, het is nu zo ver dat u uw nummer moet opgeven voor de aankoop van spaarbrieven. De belastingdienst heeft lange armen.

★★★★

Niet alleen hardlopers gebruiken steroids. Het blijkt, dat de Franse boeren hun slachtvee ook ruime porties van dat spul te eten gaven. De biefstuk van dat vee is nu ongeschikt voor consumptie verklaard.

★★★★

Glasnost heeft nu doorgaande reformatische werking in de Russische invloedskring. In Rusland zelf heeft Sakharov een

reisvergunning gekregen, en in Lithauen werd een Rooms Katholieke Kathedraal heropend.

★★★★

De voormalige president van de Filippijnen werd beschuldigd in Amerika van diefstal en zwendelarij ten bedrage van meer dan \$300 miljoen. Geen wonder dat Mevrouw Marcos zo'n uitgebreide schoenen-collectie had. Misschien moeten ze nu eerstdaags wel een garage-sale houden.

De verkiezingsstrijd in Amerika is niet erg smakelijk. Vooral de Republikeinse kandidaat voor het vice-presidentschap blinkt uit door lugubere verdachtmakingen in de richting van de Democratische kandidaten.

★★★★

Als teken van welvaart las ik in een Nederlands tijdschrift een recept voor "Ree-biefstukjes in bessensaus." Mijn ouders werkten meer met recepten voor zuurkool met worst en erwtensoep met een varkensstaart.

Ik controleer getrouw voor u de voortgang van de humor in Nederland. Er is nogal wat kaf onder dat koren, maar hier volgt een moppie dat me toch even deed glimlachen: De kinderen moesten in de klas een zelf gemaakt gedichtje opzeggen. Hansje was aan de beurt en hij reciteerde het volgende gedicht: *Een visser zat aan 't Noordzeestrand al met een hengel in zijn hand. Naast hem zat zijn trouwe hond en het water steeg hem tot zijn knie.*

De meester: "Hansje weet je wel dat die laatste regel niet rijmt?" Waarop Hansje antwoordde: "Wacht u maar tot het vloed wordt."

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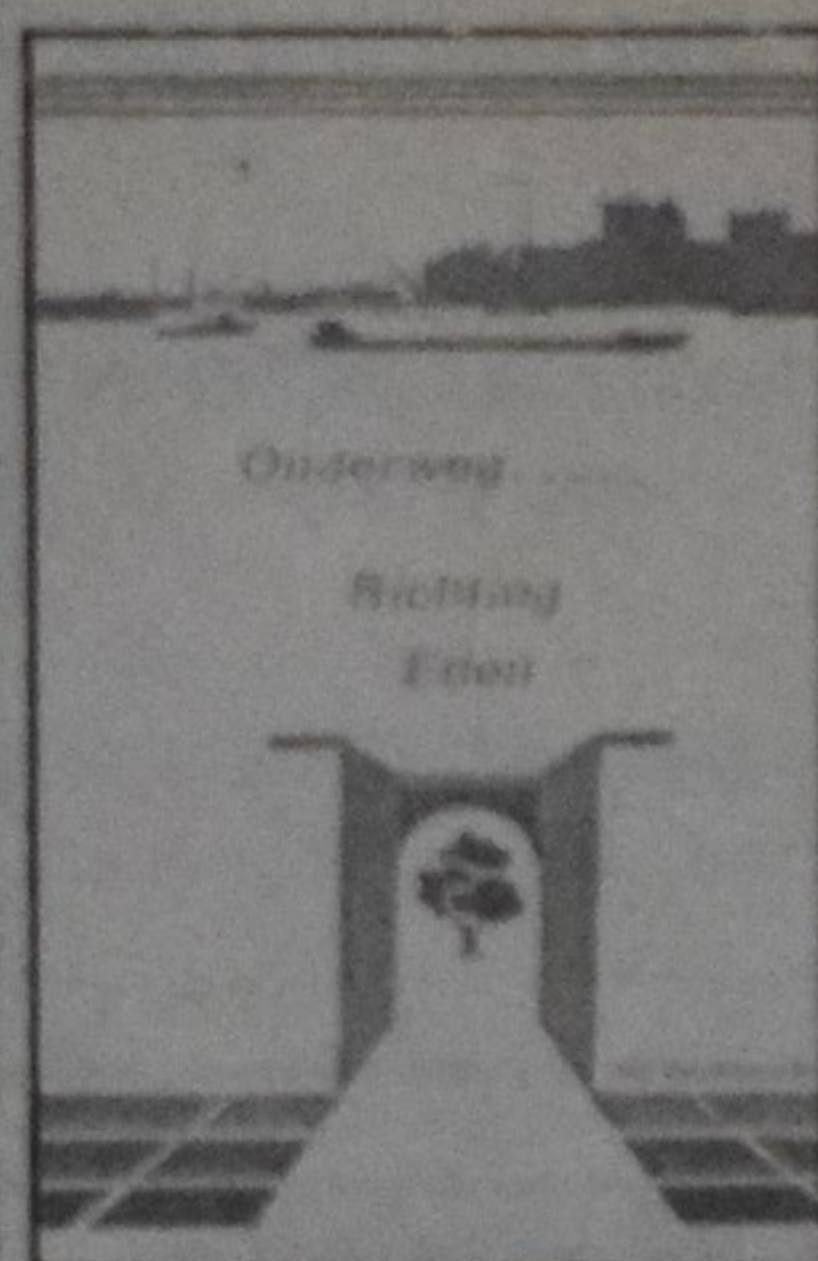
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Buitenlandse gesprekken goedkoper

Grace Bowman

Per 1 september zijn de prijzen van telefoongesprekken met o.a. Nederland weer naar beneden gegaan. Hiermee zijn de kosten 27 procent gedaald sinds 1987. In dollars omgezet betekent dit een besparing van \$200 miljoen per jaar voor Canadezen, die naar het buitenland bellen.

De tijden voor nacht- en dagtarief zijn ook gewijzigd zodat het gemakkelijker is om familie in Nederland te bellen.

U hoeft de wekker niet meer te zetten op een onmogelijk vroeg uur, want inplaats van tot 5 uur in de morgen kunt u nu tot 9 uur in de morgen goedkoop bellen. Als u b.v. tussen 7 en 8 uur v.m. belt, is het in Nederland tussen 1 en 2 uur in de middag, een goede tijd om mensen thuis te treffen.

Een gesprek van 10 minuten naar Nederland kost nu \$10.61, vergeleken met \$13.65 bij het begin van dit jaar.

“Ook aan straf moet een eind komen”

Prof. I.A. Diepenhorst bepleit opnieuw vrijlating “Twee van Breda”

Hetty Nietsch

ZEIST — Twee dingen staan vast: de “Twee van Breda” willen naar huis, maar hun vrijlating zal een grote groep mensen pijn doen. Voor prof. mr. I.A. Diepenhorst staat echter ook vast dat aan hun 43-jarige detentie — “Een aan levend begraven herinnerende straf” — een einde komen moet.

Het is het zoveelste pleidooi van de oud-hoogleraar strafrecht en voormalig minister van onderwijs tot gratie voor Aus der Funten (79) en Fischer (86), die volgende maand op last van justitie medisch zullen worden onderzocht. “‘t Is mijn schuld niet als ze in de gevangenis sterven.”

“Wij zijn het enige land ter wereld dat nog twee uit ‘40-‘45 daterende oorlogsmisdadigers in gevangenschap heeft. Ik vraag: is het werkelijk juridisch verantwoord om deze twee aftandse, oude heren nog opgesloten te houden? Vergt het recht dat? Ik erken het verschrikkelijke leed dat ze hebben berokkend, maar vind dat een rechtsstaat dit niet meer voor zijn verantwoording kan nemen.”

Waarom, vraagt Diepenhorst zich af, moet voor oorlogsmisdadigers van “het gebruikelijke” worden afgeweken? “Als een levenslange straf ook werkelijk een mensenleven gaat beslaan, moet je op een gegeven moment zeggen: hier houdt de aardse justitie op en hier trekken wij als overheid onze handen van af omdat niet is vol te houden dat het zinvol is. Vervolgens gaan de betrokkenen terug naar Duitsland, worden door hun familieleden verzorgd en verder rijst er geen bijzondere moeilijkheid.”

Hij begrijpt dat het opheffen van hun opsluiting niet strookt met het rechtsgevoel van sommigen, leed zal oproepen. “Maar vrijlaten betekent niet dat alles vergeven en vergeten is. Van vergeten is geen sprake. En sommige dingen kunnen mensen elkaar heel moeilijk vergeven.”

Verdoezeld

In 1954 zei Diepenhorst voor het eerst publiekelijk dat de “oorlogsberechting moest worden herbezien.” De reacties destijds, waren heel wat kalmer dan nu, herinnert hij zich. “In de drift van de nieuwe tijd stond men er niet zo bij stil. Men keek naar de toekomst, minder naar het verleden, er werd veel verdoezeld.”

Pas in de jaren zestig, toen de psychische gevolgen van slachtoffers van de Tweede Wereldoorlog meer erkenning kregen, werden pleidooien

voor herziening van het vonnis van de toen nog “Vier van Breda” veel heftiger en emotioneler verworpen.

“De standpunten gingen zich verhardten. En toen Van Agt in 1972 gratiëring ter sprake bracht, kwam er een eruptie van bewogenheid los. Daardoor is de zaak onherstelbaar in het verkeerde vlak getrokken. Natuurlijk moet men rekening houden met de publieke opinie, maar uiteindelijk is die niet beslissend. Er moet niet aan de hand van gevoelens worden geoordeeld.”

Gratiëring is een specifieke overheidsbevoegdheid, zegt Diepenhorst, waarbij een recent in Trouw van zijn hand verschenen ingezonden brief in herinnering mag worden geroepen. Aan de vooravond van het Kamerreces schreef hij: “Bewindslieden die gezamenlijk verantwoordelijkheid nemen voor een aan levend begraven herinnerende straf, verdienen geen rustige vakantieverpozing.”

Ook anderen, zegt hij, zijn in de loop van jaren van mening veranderd. “Abel Herzberg.

Professor Bastiaans. Verzetsman Teengs Gerritsen. Oud-commissaris van de koning Geertsema. Langzamerhand zien ze in dat dit niet meer kan. Wat hun mening heeft veranderd? De afstand in de tijd.”

Seniliteit

Wat een in vrijheidstelling nu nog betekent? “De één heeft als ideaal: ‘ik zou nog wel eens, zonder sleutelgerammel, in een luie stoel willen zitten’, de ander: ‘ik zou nog weleens in m’n voortuintje willen werken’ en een derde wil iets uit z’n

jeugd terugzien. Moet men iets dergelijks aan stokoude mensen die tot seniliteit overhellen, onthouden?” De argumenten voor en tegen zijn jaren en jaren herhaald. “En op een gegeven moment komt een kwestie tot rust. Speelt geen rol meer. En sommigen oordelen: ‘het zal mijn tijd wel duren.’ Dat is iets waartegen je je moet verzetten.”

Overgenomen uit: Trouw.



Wie viel U het eerst op, Cindy, of haar vergezel?

“Onder ons zijn de omstandigheden die het blind zijn met zich mee brengen, niet zo erg zoals U zich die voorstelt. Wij zijn net zoals U. Het enige wat ontbreekt, is dat wij niet kunnen zien. Dat neemt niet weg, dat wij alternatieve wegen kennen die ons verder helpen op weg naar een net zo gelukkig en onafhankelijk bestaan.”

Cindy gelooft dat haar zingen in de kerk en andere interesse die zij heeft, haar de moed hoog houden.

Net zoals 937,000 andere volwassenen, die in Ontario wonen en werken, leeft Cindy met een handicap, maar zij laat zich haar blindheid niet in de weg staan! Dus waarom zouden wij!

Wees begrijpend!

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Books

Robert VanderVennen, book review editor

Christian living

Christlike living

Living in the Image of Christ, by Hans-Ruedi Weber. Geneva: World Council of Churches Publications, 1986. Reviewed by Alice de Koning, Toronto.

This short book contains three lectures and a Bible study given at a conference on laity in ministry. In the book, Weber explores images of Christ which are usually neglected, rather than the traditional theme of Christ as prophet, priest and king. Weber looks at Christ as the sage, the crucified, and the artist in relation to the themes of the human search for wisdom, justice and identity.

The first chapter looks at the challenge to minister in

creation, not just in the church. Weber notes that the wisdom traditions of the Old Testament deal with living in the world. Giving an overview of the various wisdom traditions, Weber ends with the inexplicable wisdom of the cross.

The chapter, "Christ the Crucified," I found most interesting and challenging. After graphically detailing the harsh physical experience of crucifixion, Weber describes three scriptural traditions of the meaning of crucifixion: what he calls the redemptive, cosmic and existential traditions.

The third chapter looks at Christ as the artist. Weber uses Van Gogh's insight that Christ

makes "living men," an art beyond any human image making. Weber goes on to discuss the implications of being made in the image of God. He emphasizes that we are an image of God in what we are, not in what we do or say. We show forth God not "by our own efforts but only through the transfiguring power of Christ" (p. 64).

The closing chapter is a Bible study on Eph. 4:1-16. I did not find this chapter cohesive, though I realize this was deliberate. As Weber says, "Discerning God's will and discovering the concrete steps of obedience must be done by a common search by people living in similar professional and institutional milieus... Corporate Bible study can play an important role in this process..." (p. 9). His challenge is for us to look at the Bible ourselves to see what God says.

Weber takes into account the latest work in Bible study and in theology, particularly feminist theology. I found his careful treatment of the tension between feminist and "other" theology rather well done, but nonetheless I am critical of any perspective which labels one way of seeing the world as "feminine" and the other as "masculine." I do not see any reason why this kind of categorizing is helpful, particularly as it usually implies a criticism of one or the other way, however much the author may deny the judgment. Do we need to have this dualism, or is it only going to prevent us from further insights into our relationship to God and to our world?

Despite this criticism, I would suggest that the book is worth reading by the "average" Christian. Some of the ideas Weber describes were new to me, and there were also some helpful diagrams included, all of which added to my enjoyment of the book. It doesn't present a typical Reformed perspective on the theme of the Christian trying to be active in the world, and that made it challenging to me.



Friends of God

Wayne Brouwer

Deadly grey

"Save yourselves from this corrupt generation!" (Acts 2:40)

Some years ago author Luise Rinser published a novel called *Daniela*. She described an isolated community where everyone was obviously perverse on the outside, and even more morally wretched within. Daniela arrives as a teacher on a mission to turn these people around, and give them a holy taste for what is good and noble and right.

Her task seems impossible, particularly when she learns that others have had that vision before. All have left in disillusioned failure. Even now there's a young clergyman who is preaching righteousness to hardened hearts and insensitive minds.

Obviously these two gravitate toward each other. They seem isolated and naked, held aloof by a world of opposing values and contrary spirits. What should they do? What *can* they do to find an opening for light in this dark and devilish place?

Rinser sets the stage well for her proposed solution: in order to bring grace, they must first identify with the sinners around them. Daniela and the clergyman must taint themselves with evil, lust and corruption before they can stand with the objects of their concern, and then lead them on to glory. "One should sin like these people," Rinser concludes. "As long as one does not live their life and sin as they do, one cannot help them."

A wasting grey

"Stop!" shouts Peter. "Save yourselves from this corrupt generation!" Do not sink into evil in order to call down grace. Do not carry on with sin as a way of helping others.

Rinser's earthy wisdom saves no one. It only blurs the edges between good and evil, and weakens the need for grace. When William Temple was a student at Oxford, a visiting American evangelist preached on the text, "Though your sins be as scarlet, they shall be as white as snow." Temple later told a friend that the preacher had not been talking to his condition at all. "My sins are not scarlet," he said, "they are grey — all grey!"

And that's the world we live in. Says Henry Fairlie: "It is characteristic of our age that people want to have God, but do not want to have the devil. People are inventing gods for themselves, ... but they are gods who will not demand much of them, and who certainly do not punish. On the contrary, their gods absolve them from conflict and doubt, massage them, pat them on the head and, rather like their parents, tell them to run along, get stoned and pick daisies. But above all they are gods who will not trouble them with the fact of sin." (*The New Republic*, 9/10/77)

The corruption of Peter's generation was little different from that of ours. It is not a matter of cataloguing evil and numbering offences. Rather, it is the recognition that sin always comes to feel comfortable. We tend to live by the dictum of Ernest Hemingway: "... what is moral is what you feel good after and what is immoral is what you feel bad after." (*Death in the Afternoon*) And as quickly as we experience discomfort, we change the values by which we judge ourselves.

The colours of glory

Peter's sharp challenge could only be heard after he opened heaven's windows, and revealed the blazing glory of grace. When the colours of eternity and the breath of the Spirit sharpen the senses of earthly minds, they want no more of the greyness of corruption. As George Meredith penned it two centuries ago:

Away with Systems! Away with a corrupt world! Let us breath the air of the Enchanted island.... The sun is coming down to earth, and the fields and the waters shout to him golden shouts.

In the light of the Son, a cry for deliverance is raised. And then all who have been saved from the greyness of a corrupt generation shout golden shouts.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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